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THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING



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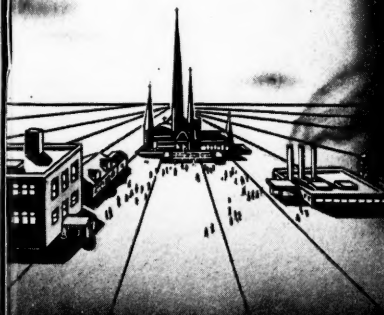
How to Behave with Girl Friends . . .	513
Should Soldiers Marry? . . .	518
Guest in the Jungle . . .	519
Unwilling Contraception . . .	524
Before There Were Unions . . .	525
Religion Running Riot . . .	529
On Insisting on Rights . . .	534
On Controlling the Tongue . . .	535
On Sins of Omission . . .	540
Perpetual Missionary . . .	541
Readers Retort . . .	544
The Narrow-Mindedness of Catholics . . .	548
Portrait of Christ . . .	549
On Refusal to Take Medicine . . .	554
Happenings in Rome . . .	555
Is There a Hell? . . .	558
Prods to Perfection . . .	559
Voice from the Vatican . . .	561
Sideglances . . .	562
Catholic Anecdotes . . .	564
Pointed Paragraphs . . .	565
Liguoriana . . .	569
Book Lovers' Department . . .	571

SEPTEMBER, 1951

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Amongst Ourselves

Some time ago we sent a card to two or three thousand persons who had at one time been subscribers to *The Liguorian* but who had permitted their subscriptions to lapse. We asked them to check off one of several possible reasons, which we listed, for not wanting to receive *The Liguorian* any longer. Nine out of ten of those who returned the card stated that they had let *The Liguorian* lapse because *they had no time to read anything*. A small number of the remaining one-tenth said that they could not afford it; others that they had permitted their subscription to lapse through oversight, and these re-entered their names on our list; finally, a few stated that they preferred other reading matter, such as the *Saturday Evening Post*, *Readers' Digest*, etc., or that they did not like *The Liguorian* because of its stand on certain controversial issues.

This may be taken as a kind of cross-section of Americans in regard to reading. The significant figures in the cross-section are those of the nine out of ten who feel that they have no time to read anything, and of the individuals who have no time for any but secular publications. We can give *The Liguorian* to those who cannot afford it; we can re-enter the names of subscribers who have overlooked sending in a renewal. But it is exceedingly difficult to do any-

thing about those who have either got out of the habit of reading entirely, or who deliberately choose to read only the organs of secularism. Although we, as editors, cannot do very much to help such people inasmuch as they just wouldn't open *The Liguorian* even if it were at hand, our readers can do something to help them. By talking about or quoting *The Liguorian*, by retelling some of its stories and naming the source, by merely speaking about how much they get out of their own reading, they can exert an influence on the curiosity of others that may start them reading at least a little. One person who reads can do a great deal for other persons who do not read, can possibly even be an instrument in the salvation of their souls.

A recent subscriber in Philadelphia wants to know what is wrong with the publicity department of *The Liguorian*. Says he saw his first copy of *The Liguorian* only this year, and had never heard of it before. He wondered why its excellence had not been made known to him years before. Our readers are our publicity department. *The Liguorian* at present goes to every state in the union and to many foreign countries. For its spread in the areas that it reaches we rely on the word-of-mouth publicity of those who receive it.

The Liguorian

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THE Liguorian

SEPTEMBER, 1951

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

How to Behave With Girl Friends

A problem of great importance to all young men (and to many who are older) is here dealt with frankly and clearly. This is the way of the true Christian, no matter how contrary to the principles and practices of secularists and pagans.

D. F. Miller

IT IS NOT easy for young men to keep themselves and their girl friends chaste when they are dating today. The difficulty begins, of course, with the tendency of human nature to misuse the powers and pleasures of sex in one way or another. This tendency is the result of original sin. On the one hand, it can be offset by the means of grace offered by the merits of Christ. On the other hand, it is increased by the false principles and evil example that are so common in the world.

There are people in the modern world who deny the clearest dictates of the human conscience and reason in regard to sex morality. They advise and even urge young people to "have no inhibitions" about sex. There are thousands of young people who have smothered the voice of their conscience in order to be free to give rein to their passions in any way they wish. There are innumerable instruments of entertainment and information, such as movies, television, newspapers, magazines and books, which, by pictures, advertisements, jokes, stories, etc., incite young people to give in freely to unlawful sex pleasure.

All this adds up to a tremendous influence that many young men do not have the will nor the courage to resist. Nevertheless it cannot completely snuff out any individual's instinctive respect for the virtue of purity. And a little thought and meditation on what chastity is, and on how and why it should be practiced on dates, will help many young men to preserve themselves and their girl friends from evil habits that might otherwise destroy their characters, their happiness, and their souls.

The rules that young men should observe on their dates with girl friends are here put in the form of frank directives that anybody can understand. It is hoped that they will both clear up confusion about what is right and wrong on dates, and strengthen the motivation of those who want to obey God's laws, shield their girl friends from sin, and prepare in the best possible way for a happy marriage. It is assumed, of course, that the dates spoken of are lawful dates. This means that they are dates of men who are free to marry with girls or women who are also free to marry. Regular dating on the part of married or divorced men, or with

married or divorced women, is wrong in itself, apart from any other rules to be laid down.

1.

You need clear knowledge of what kind of behavior with a girl friend is contrary to the sixth commandment of God and to the ideal of purity.

It is clear from a simple study of how human beings were fashioned by the Creator that the powers of sex which they were given are designed for the necessary purpose of procreation of children. It is also clear, therefore, that they may be used, and the pleasures connected with them lawfully enjoyed, only in the state of marriage, where children can be properly brought forth, cared for, and reared. This means that any deliberate indulgence in sex actions or sex pleasures outside of marriage is always a serious sin.

Such indulgence may become deliberate either in a direct or an indirect way. Directly a young man sins seriously against chastity when he induces his girl friend to permit or take part in certain actions for the very purpose of experiencing sex pleasure. It does not matter whether the actions are what is called complete or incomplete; whether they consist of immodest touches or actual fornication. If their purpose is to gratify pleasures that are sanctioned by God only in marriage, they are directly and seriously sinful.

Indirectly indulgence in such pleasure is deliberate when a young man places an unnecessary cause that ordinarily and almost always leads to the effect of indulgence in sinful pleasure. This is where the evil of so-called "petting", "necking", "love-making", etc., arises. A young man and his girl friend may say to each other: "We don't want to do anything wrong; we only want to show our love for each other." Then

they proceed to prolonged kissing, intimate embracing, etc., which ordinarily and of their very nature lead to the same sensations that are wrong when directly desired and sought after.

As a matter of fact, there is much self-deception on the part of young people in regard to "petting" etc. They say they do not want the sinful effect. Yet they do the things that naturally produce the sinful effect. It is true that sometimes perfectly normal and lawful actions, such as sitting together in a theatre, or walking hand in hand, or decent dancing, may bring about a temptation. Such temptations may be resisted and disregarded. But actions that of their nature are designed to produce a sinful effect are themselves sinful.

2.

You need strong convictions about the importance of being pure with your girl friends.

There are several bases on which your convictions in this matter should be founded.

The first is the terrible evil of every mortal sin. By one mortal sin you deprive yourself of sanctifying grace, throw away your hope of heaven, make yourself liable to eternal hell, callously signify your willingness to crucify Christ to His cross again. No sin, no matter how violently you are tempted to commit it, nor how alluring its rewards, is worth this terrible price.

The second is the gross malice and hatefulness in the sight of God of the sin of scandal. If you do wrong with your girl friend, thus actually leading her into the state of serious sin, you are at the head of the list of those whom Our Lord had in mind when He said, "it were better for him that a millstone be hanged around his neck and he be drowned in the depths of the sea." To say that you love a girl, and then to

induce her to besmirch her soul with the stain of impurity, is a direct contradiction and great hypocrisy.

The third is the practical argument, attested by wide experience, that those who evade God's law by sexual sins before marriage, rarely, and then only by complete conversion to good, achieve the happiness in marriage that God wants them to have. Sins against sex cause not only the loss of souls (which is the greatest of all losses); they are usually punished by unhappiness even in this world. The libertine before marriage usually becomes the adulterer after marriage.

The fourth is the fact that, as a Catholic or a Christian, you have the obligation of upholding the ideal of purity which Christ set up against the evil example of a pagan world. If you succumb to evil with your girl friend, you are hastening the complete collapse of the society in which you live, as every human society in history has collapsed when lust ruled its members.

3.

You need to plan ahead of time what you will do on a date, so that, by being engaged in interesting or useful occupations, you will eliminate much of the danger and temptation to evil that arise on dates.

Many young men "drift" into evil actions with their girl friends merely because they have thought of nothing worthwhile to do. God gave human beings intelligence, for one reason, that they might be able to look ahead, to foresee danger, and to offset the danger by busying themselves with innocent occupations.

For every date you are to have with your girl, you should have a definite plan as to how you will spend the time together. Your purpose may be either entertainment or profit. If it is entertainment, you can plan on going to a

show or concert together, with lunch afterwards; or to a decent dance in a reputable place; or to the home of mutual friends or the relatives of one of you for a game of cards or other social activities; or to an athletic event, or athletic activities of your own; or you can take a drive to some out-of-town attraction, this, preferably, with another couple going along. There are dozens of places of innocent entertainment to which a boy can take his girl friend on a date.

If your purpose is mutual profit, you can attend a lecture, or a study club meeting, or an adult education class such as are held in many cities in the evening. You can take part in religious services in church, or in some social or charitable activity in behalf of others under religious auspices. These useful activities are not nearly so "stuffy" or "uninteresting" as many young people might scornfully think or say. They constitute a fine preparation for the mutual work and sacrifice that are a part of marriage, and they contribute to growth of character in both boy and girl.

The important thing, however, is that you have planned something definite to do each time you go on a date with your girl.

4.

You must, on principle, avoid certain practices on your dates that are nothing short of a strong invitation to sin.

The following practices are exceedingly dangerous and foolishly imprudent for any young man who wants to keep himself and his girl friend pure:

1) *Making a drinking party out of a date.* If you spend most of an evening with your girl friend in a tavern or at a cocktail bar, imbibing alcoholic beverages, you will almost invariably find that your ideal of purity will begin to dissolve into strong temptations to

sensuality. It won't seem nearly so bad to you then to seek occasions for sinful actions as it does when your mind is completely clear.

2) *Driving your girl friend to a lonely, secluded spot where, you say to her and yourself, you "just want to sit and talk."* Set it down as a fundamental principle that darkness and solitude are dangerous on your dates, and avoid them. If you really want to sit and talk, there are many places to go where there will be little danger. Go to a city park or a public beach where there are lights, other people around, and interesting things to watch. You can talk there without being overheard by others, but without accompanying dangers.

3) *Attending dances in dimly-lit halls or back rooms of taverns, where any kind of dancing is tolerated.* If you go to places where other couples are indulging in the wrong kind of dancing, you have only yourself to blame if you find that their example fires your own evil desires.

4) *Renting a cabin or going to a summer cottage alone with your girl friend.* Even if you happened to be one in a hundred who could do such a thing without falling into sin, almost anybody who knew you had done it would assume that you had fallen into sin. That shows how common is the conviction that such dating is a serious occasion of sin. For beach and swimming and summer-outing parties with your girl friend, you will find that there is safety only in numbers. Go with a crowd, or at least with another high-principled couple.

5) *Going to your girl friend's apartment, or permitting her to come to yours, for a date. Or concluding an evening date by going into your girl friend's home, or bringing her into yours, at a late hour when there is nobody around.* Too often this is done for the express

purpose of sin. But even when that purpose is denied, it is an almost sure way of finding yourself tempted gravely. A date with your girl friend, even after you have become engaged, should end at her door when you bring her home. Don't let the evil example of hundreds induce you to break this rule.

5.

You need to be prepared for occasions when a girl friend whom you happen to be dating will expect or suggest sinful familiarities.

It is sad that this must be so much as mentioned. Yet such is the corruption that has eaten into modern society that you may at times find yourself on a date with a girl who brashly invites petting and familiarity.

There are two things you should be prepared to do in such a case. The first is to use the occasion to explain simply and clearly your ideas and ideals of purity. Don't be ashamed to do so, like so many young men who, by a kind of perversion of their very nature, think it shameful not to be sinful. If the girl has any decency at all left in her character, she will be deeply moved by the expression of your ideals.

The second thing to do is to make up your mind on the spot that this is the last time you will date this girl, unless it becomes absolutely clear that she agrees with and accepts your own ideals. Don't take the slightest chance of ever becoming tied to a girl who shows evidence of promiscuity.

6.

You need to understand the rules of both propriety and morality in respect to kissing on dates.

Kissing can be one of two things. It can be a sacred sign of affection, a fond way of greeting or saying good-bye to someone who is greatly loved. As such it belongs by propriety to the more intimate and secure relationships

of human life. Parents and children, brothers and sisters, relatives, friends of long standing, properly make use of the kiss as a sacred symbol of affection on meeting or parting. The kiss of charity and peace is even found in the liturgical services of the true religion.

Despite all publicity and example to the contrary, do not think that even this kind of kiss should be a part of every date you have with a girl. After you have known a girl for some time, when you both have a feeling that some day you will belong to each other, the kiss as a sign of affection, of greeting and farewell, would not be improper. But don't cheapen this sacred symbol by demanding or asking it of any girl whom you happen to date.

Kissing can also be a source of sin. It can be taken out of the realm of pure and decent affection and extended into a violent incentive to passion. This is done when it is prolonged unreasonably; accompanied by provocative and enduring bodily contact; corrupted entirely by directly immodest actions.

Such kissing is sinful, and you would not be guiltless merely because you said about it: "I only wanted to show my affection." You wanted something more and you know it.

7.

You need a growing fund of spiritual strength to be loyal to all the above principles during the period in which you are dating a girl friend.

Such strength comes from daily prayer, frequentation of the sacraments of confession and Holy Communion, growth in your desire for the love of God and loyalty to Christ. Don't be surprised nor even ashamed that you experience temptation at times. This is the lot of all men, and it may plague you especially as a result of your dates. You can always happily remember that temptation is not a sin, so long as it is resisted, and that your courage to resist will be built up to meet every need if you are living close to Christ and using regularly the supernatural means of grace and purity He gave you.

The Catholic Church and Segregation

In a pastoral letter, Archbishop Rummel of New Orleans had this to say to all his people:

"In social and civic relationships there should be a constant endeavor towards breaking down customs of segregation which contribute so much to the embarrassment, the unhappiness and the discontent of our Negro fellow-citizens. Negro children and youth should have equal educational opportunities with white children, that will enable them to aspire to vocations in life that are honorable as well as useful, vocations through which they can in turn contribute towards the stability and progress of their group.

"Certainly in our church life we should extend to Negroes, non-Catholics as well as Catholics, the charity which is truly after the heart of Christ, Who is the Savior of all men regardless of race or color. The lines of segregation must disappear in our churches, not only physically but in the true spirit of Christian brotherhood, in the seating accommodations, at the confessional, at the Communion rail and in general in the reception of the sacraments and sacramentals of the Church. All should be made to feel that the charity of Christ animates our hearts and that the spirit of Christ dominates our conduct towards our fellow-Catholics, who share membership with us in the Mystical Body of Christ."

Pre-Marriage Clinic

D. F. Miller

Should Soldiers Marry?

Problem: My fiance has been inducted into the armed forces and will have to serve from two to three years. We have discussed, without reaching any conclusion, the question of whether it is better for us to marry now, even though he will be gone for so long, or to wait until his return to civilian life. My folks argue against our getting married now. We ourselves love each other deeply, and know there will never be anybody else for either of us. Yet my fiance does not want to marry me and then have to leave me alone for up to three years, with only brief meetings now and then. Can you help us make up our minds?

Solution: This is largely a matter to be decided according to the choice of the two persons involved, after due consideration has been given to the following points.

If it is exceedingly difficult for the two persons involved (and this can be known only to themselves) to remain free from sin in their infrequent meetings while waiting to be married, then they have a most cogent argument for marrying at once. It is a solid principle of every true Catholic that any alternative is to be preferred to serious sin. It is a tragedy that many couples put off their marriage until the boy will be released from the army, but in the meantime succumb to sin almost every time they meet. Parents should be aware of this factor in the question of whether a son or daughter should marry now or wait till later, and not force their elderly will on a young couple in love.

If the young couple feel strong enough to avert sin even though they wait a couple of years before marrying, they may still consider the advantage to their morale that would result from marriage now. With a wife at home, possibly even a baby to come, a good man can be even a better man while in the armed forces because of the sense of added responsibility that this brings to his already firm sense of loyalty and duty. And the girl will have an added sense of security while he is gone, if she is married to him and not merely engaged.

In the final analysis, however, barring all question of sin, it is up to this boy and girl to decide whether to marry or to wait. There are arguments for either course. After weighing them, they must make the decision.

Guest in the Jungle

A story of what happens when a young American priest drops in unexpectedly on a family living in the jungles of Brazil. It also reveals something of the price that is being paid for souls.

W. F. McKee

WE WENT DOWN to the shore safari-wise. One husky black carried the outboard motor. Another, two cans of gasoline. Then two suitcase carriers followed by the lad bearing the Mass kit. Wearing khaki and a pith helmet I brought up the rear carrying a perspiring brow.

The black boy locked the outboard on the back of the canoe, my assistant in the prow paddled us into position. I yanked the cord and we were off. Destination: Santa Cruz de Aranai, which lies four to twenty-four hours (depending on the fates) up the Amazon river. The motor roared nicely as we turned out of the Lago de Coari into the muddy Amazon.

To avoid the current we hugged the shore, but not too close by. At low water the cliffs, with trees atop, have a nasty habit of falling on motor boats causing considerable inconvenience to the riders and often making them immediate candidates for the Club of dear old Davy Jones.

After two hours the motor was going strong. Something that it rarely does. "Nice motor, nice motor," I said, patting its shiny blue head, "be good for a change." I no sooner had let the words drop from my lips when the infernal gadget coughed, gasped, spluttered and passed out, just to prove that it wasn't going to be pushed around.

The boy paddled us down to a spot where there were no cliffs, tied up, handed me the tool kit and sat back with a grin to watch the fun. This

was the second time that we had tried to make the trip.

We were in the middle of nowhere. Not a house in sight. Nothing but green jungle and brown, swirling water. "Oh joy, I wish I was home with mother."

Kneeling in a tropical mid-afternoon sun, I took out the tools and went to work. I know as much about motors as did Shirley Temple at the age of six, but I hoped to bang around and maybe by accident accomplish something. Three hours, one bucket of sweat and many words later, I was still banging but accomplishing nothing.

Night would be dropping around us soon, so I asked the kid: "Any houses around?"

"*Esperanca* is about an hour downstream," he replied.

"Let's paddle down there. We'll never make *Santa Cruz* today."

As we approached the place (the word *Esperanca* appropriately means hope) I shot off some firecrackers in the best Amazonian fashion to let the gentry know that they were going to have company for supper willy-nilly.

A flock of naked children bobbed up on shore as we pulled in. *Esperanca* is a three hut "town." I picked the biggest one and made my way through the mud and grass for it. There I was received as Stanley by Livingstone. The good people are always glad to have a Padre visit them.

"May I spend the night here?" I asked.

"Absolutely," said the man of the

house. I told him that I would make use of the occasion to preach, hear confessions, say Mass and do anything else that they needed.

By this time the kid had brought up the outboard. We bedded it down for the night on a windowsill. As I was doing this, a deep, well-rounded voice said to me in perfect English. "Father, your motor probably has carburetor trouble. The dirty gasoline you buy around here sometimes plugs up the fine hole in it."

I turned in amazement. Who was this talking technical English? I saw a lean, whipcord, and mustached individual of about 40 years, dressed like a native.

"Are you a Brazilian?" I asked.

"No, Father. I am an Indian. I was born in Calcutta."

I noticed his British accent. "Did you learn English in Britain?"

"No. I was raised in Trinidad and learned it there. I lived a number of years in French Guinea; spent four years in the Antilles and the past eight in Brazil."

"Then you speak French, Portuguese, English and Indian?"

"Yes I do. You of course speak French too, Father?"

"Like a native," I answered, "a native of St. Louis, Missouri." He didn't get that one. We let it drop.

I found out later that he was a wanderer. He had a large canoe which he called home and never stayed in one place for more than a few days.

Our conversation took place on a kind of porch that faced the river. To get to the porch and the house you had to cross through a pig pen that was ankle deep in mud when I arrived. Outside the pen there were several boards spread on the grass. They were covered with slabs of *piaracu* (a fish) which had been drying in the sun all day. As we

were talking a dog moseyed up, sniffed at the fish and then did what dogs in the States usually do at lamp-posts, fire hydrants and walls. The fact that the fish was lying there seemed to pose no problem for man's "best friend."

I thought to myself: and people are going to eat that fish!

Men and women and children were straggling in from houses far and near and we talked till it was dark. Then a woman appeared, grabbed the fish and walked around the house to the kitchen. "Oh no!" I half shouted in English when two and two tumbled together in my mind and made four. The people wondered what I said but they noticed nothing else.

We ALL were going to have fish for supper. But a man could always hope. I hoped and hoped and hoped and feared and feared. When supper was finally served, we said the prayers, sat down and were served . . . fish.

The meal consisted of the fish (boiled), farinha, which is a kind of meal made from a root, and soup which at first sight looked like hot water garnished by six pieces of grass nudging 11 spots of oil. At second sight it looked like hot water garnished by six pieces of grass nudging 11 spots of oil.

The table and the room were lit by a single candle stuck in a Coca-Cola bottle. How the bottle got down to the Amazon jungle, I don't know. Our utensils were a soup spoon and a soup bowl.

Emily Post has nothing in her book on how to cope with a meal like this. I watched my host for the "savoir-faire." He ladled out a portion of the soup, then shook into it a handful of the farinha from a gourd, hacked off a hunk of the fish with his spoon and dropped it on top. He remembered the fish with his fingers and spoon and then proceeded, like a man gone

The Liguorian

mad, to beat the mess into a frightful looking whole. Giant spoonfuls were then shoveled down the gullet with appropriate sound effects.

"When in Rome . . ." I did what he did and started to eat hoping for the best. I was trying hard not to think of the dog, but no dice. I survived the first few mouthfuls and started to make progress but slowly. I wasn't a third finished when the other men were already leaving the table.

After supper I started to get things lined up for the evening services.

The woman of the house cleared off the table, put a large white towel on it, and pronto, it was our altar for the evening. A girl appeared with three cracked, paint-chipped statues and a candle in a saucer. At the base of the statues were tied various colored ribbons which were extended out over the table. This is an old custom here, seen wherever you go.

The services consisted of a short sermon, rosary, litany, a longer sermon and confessions.

It was a battle trying to bring order out of the pandemonium that reigned when all gathered for the service. I shouted and shouted at them in Portuguese that I was ready to start and that they should be quiet. That did no good. Then I tried English and that worked. Some psychologist tell me why.

They tried to be attentive once I started preaching but there were difficulties. Two brown little rascals were crawling around my legs, pounding on my shoes and having a merry time. All the women thought that it was cute and I could see them nudging one another and pointing at the little ones.

An army of mosquitoes dropped in to pass the evening and to pick up a stray morsel. The people used towels, handkerchiefs and clothes to wave them

away. Finally I had to use a handkerchief too. Thus the sermon was a riot. They were waving at me. I waved back at them and my two tormentors on the floor at each other.

There was a conflict between my words and my thoughts during the second sermon, after the rosary and litany. I was trying to make a point on the certainty of death in the quieted room when one of the little brown ones crept up on me from behind. He managed to grab the long rosary that hung from my cincture. In shaking him off with a smile on my face I turned and planted a no. 12 shoe on the other one who was creeping in to attack. His howl of anguish surpassed my most impassioned oratory.

Somehow I finished the talk and started to hear confessions. Confessions are extremely difficult here because of the ignorance and lack of training. Many times it is a case of starting with an instruction on "God exists" and working down to "Bless me, Father, for I have sinned." No one knows the act of contrition, so you have them say it after you. With a silent prayer to the good God to fill in any gaps that you failed to cover, you send that penitent out in search of another. When the confessions are finished and thirty of forty mosquitoes have gone home with your blood, you decide to lay the body down for the night.

I went looking for the man of the house to ask where I would sleep. "Why, in our best room, of course." That's what I was afraid of. The best room was the room where we supped and had the evening services. It was also the room through which everyone must pass to get to either of the other two rooms. So I would be in the middle of the evening and early morning traffic. Since the Padre was there it was a festive occasion and the people of the house

would converse with their neighbors most of the night.

And there were other difficulties.

Two men strung up my hammock and arranged the mosquito netting. They made me try it out several times to make sure that it hung properly. They kept adjusting and readjusting till I was ready to sleep on the floor. I was literally itching to get under that netting, but they wouldn't let me.

I finally made it. Crawling under I said goodnight to the crowd which had assembled to watch me go to sleep. Every last man, woman and child was present.

"Goodnight, everybody. See you in the morning," I said with false hope. No one moved.

I tried it again. "Goodnight. Guess you are all sleepy and want to get to bed right away." (That was a very clever and subtle remark intended to clear the room and to give me a chance to change sweat-wet clothes for some dry pajamas.) And I waved to them as if I were setting off on a long, long journey. Not a soul stirred.

Oh well. I took off my shoes and socks and eased into the hammock. I had hoped to do a little reading before falling asleep, but that was out now.

I dropped my flashlight and "The D. A. Draws a Circle" on the floor and pretended to be snoring. All that was effected was a loud conversation. The good folks started talking about me. They were only two or three feet away and staring through my netting as if I were a prize bull at a State Fair exhibit.

"He's pretty tall," one man remarked. Literally what he said was: "*O Padre e um bocado de homem.*" ("The Father is a mouthful of man.") In the recesses of my large hammock I had to chuckle at that one.

Another said: "Wonder how many meters he measures?"

"Nearly two, I judge," said another voice. (Note: he wasn't too far off.)

"Must weight about 90 quilos." (Note: another good guess.)

A woman's voice: "He speaks Portuguese well." (Note: find out next morning who said that and give her a nice big holy picture.)

And so on. I don't know how they commented. I dropped off.

I woke up various times when some one bumped my hammock rope in passing. Around two I shook off the shades of slumber to find a pig trying to get in bed with me. At least he had his dirty head under my netting and was coming forward. My foot went forward to meet his snout. He grunted loud and summarily retired.

The next morning at 5:30 I turned out to make my toilet. That consisted of putting on my shoes and socks and combing my hair. My watchers were with me again.

I spent half an hour persuading the man of the house that he ought to get married. He had been living with his companion for 28 years without benefit of clergy.

He said that he had never been married because he wanted to make sure that he would be able to get along with the woman that he legitimately espoused. I had heard that one before, many times.

I asked: "Well, shouldn't you know in 28 years whether or not you can get along with this woman?"

He scratched his head, pondered that for a while and said: "I guess so. But I can't get married. I have no money."

"Fine. No charge. You don't need any money."

"But I don't have any clothes."

"Senhor, as far as I am concerned you can get married without any at all."

He heaved a big sigh and said: "All right."

I led the reluctant "bridegroom" and willing "bride" off to a corner and heard their confessions, and promptly performed the marriage before the man could change his mind.

It was then time for Mass. I set up the altar and vested. All the people were quiet for a change and before they could start anything I plunged into the first sermon of the morning. During the sermon one old gent who probably didn't understand a word that I said kept punctuating my sentences with loud "*pois nao, pois nao,*" which might be translated roughly as: "well, I'll be doggonned," or "I certainly agree with you there."

After the sermon when I asked who was going to communion, 28 hands shot up into the air. Five of them belonged to children 3 and 4 years old. I told them to put down their hands. So they promptly stuck up their other hands. Determined rascals.

I started Mass. The rich drama of Calvary began to unfold in that poor home. At the consecration Christ walked unheralded into our midst. At the Communion He made no protest over entering into 23 ignorant, but simple hearts. He probably found sweeter repose in the hearts of those good souls than in the bosom of many a lettered man.

After the Mass there was another sermon and then the *servico*, the baptisms, confirmations, blessings and another marriage.

The baptizing of children is sometimes a problem, which the people consider very funny. Many times the little ones are not clothed. If they are, they wear a dress that can in nowise be an adequate substitute for a diaper. Diapers are evidently 20th century inventions that haven't penetrated this 17th

century land. Thus when the Padre is baptizing, and particularly when he is pouring the water he must be on his toes like a boxer. The baby might swing with either a left or a right.

When I finished up the work of the day I took breakfast. Coffee was served and a bowl of something white that looked like mush or oatmeal. As I sat down I wondered where they got the oatmeal. My doubts were dissolved when I stuck a spoon in it. It seemed to be liquid rubber. I fought to get a biteful separated from the rest. I looked questioningly at the gentry who gathered to watch me eat. No one offered any suggestions.

I asked for a knife, expecting to get an ordinary table knife. What they brought was a *tercado* (a machete) which was a neat two feet long with a huge blade. The *tercado* is the factotum of the jungle. The people use it to cut down trees, build houses, cut weeds and pare their toenails. Hoping that this *tercado* hadn't seen any toenails recently I stabbed my way through my breakfast, feeling like a darn fool.

Breakfast finished, the men carried down my baggage to the canoe, bailed out the water and said goodbye. As is the custom I embraced each of the men and shook hands with the women. There was a wealth of feeling in those embraces. They meant them. When the folks said with their lips: "Thanks for coming. We are sorry to see you go. Return soon," they were saying it with tears in their eyes.

The boy shoved off and started paddling. I waved to them till we were far away. When we were almost out of sight I turned and they were still waving.

Whatever the little inconveniences, it was good to have been with them.

A philosopher on being asked whether life is worth living, replied: "That depends on the liver."



For Wives and Husbands Only

D. F. Miller

Unwilling Contraception

Problem: If one's husband insists on practicing contraception, is it wrong for a wife to submit to this for the sake of peace in the home? This I have done often in the past, and I beg you to tell me whether I must make it a matter of confession.

Solution: Pope Pius XI, in his great encyclical on marriage, has this to say in regard to the above problem: "Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning, when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity, he or she does not neglect to seek to dissuade and to deter the partner from sin."

This means, in regard to the case presented here, that if the husband insisted on practicing birth control, but without using any instruments that would make the act contrary to nature from the very beginning, the wife would not be guilty of sin in submitting to his evil action if three conditions are present:

1. *If she has a "grave reason,"* such as the necessity of maintaining peace in the home, averting harm to herself or her children, etc.
2. *If in her own heart there is no deliberate consent to his evil action.* The wife in this case must have complete willingness to do what is right, no matter what the consequences might be. She cannot be deliberately "glad" that through her husband's sin she is being spared the possibility of pregnancy. Deliberately to rejoice in this, and therefore to consent to it in her heart, would make her as guilty of serious sin as he.
3. *If she endeavors, in fulfillment of the law of charity, to dissuade her husband from committing sin.* A wife must not only give no interior consent to a sin of her husband; she is also bound to use persuasion to keep him from committing serious sin. Thus she is bound to speak up, in as kindly but forceful a fashion as possible, against an anticipated sin on his part.

When these conditions are fulfilled, the wife in the above case does not become guilty of serious sin and is not bound to confession.

Before There Were Labor Unions

Personal recollections of what it was like to work in the automobile industry in Detroit before the shops were unionized. The contrast between the then and now should satisfy anyone as to the good the unions have accomplished.

D. J. Corrigan

IT IS NOT difficult to become exasperated with labor organizations when one picks up a telephone and is told that the operators are on a strike, or when one waits a half hour for a street car only to learn that the motormen have walked out, or when there is a shortage of coal in the winter because John L. Lewis has ordered his men out of the mines. In the frustration of the moment it is quite natural, especially if one reads the daily newspapers, to shout: "There ought to be a law!" I have momentarily experienced such feelings, until I remembered something of the long ago.

Once upon a time it happened that I was employed, successively of course, in three automobile factories in Detroit, *when there were no unions for the automotive workers*. The first job was with the American Body Company in 1920. My work was mostly with hard wood panels, tough on skin and muscle, but heaven help the man who could not keep up with the assembly line!

We used to wait for a street car at 5:30 in the morning in order to be at our stations by 6:30. At noon we would gulp down a few sandwiches with milk for lunch. After nine hours or more of gruelling labor we would leave the plant, utterly exhausted. My clearest recollection of that period is coming home, falling asleep in a chair, being aroused for dinner, going to bed almost immediately after the meal, and seem-

ing to awake a short time later with the horrible thought—another day at the plant! The two other jobs, while not quite so rough, were of the same type, and made normal human living impossible.

In those days, when business seemed to go slack, it took quite a "pull" to obtain even such a job. It was customary in most automobile factories to drive the men furiously in unrestrained production of cars from the beginning of the year until late summer, and then to lay everyone off for four or five months until the change-over in machinery for the new model had been completed. During those four or five months most of the workers were jobless, while grocery bills piled up and home payments lagged. For the majority of men who worked in the plants, especially those with families, it was a problem of trying to catch up on debts in the busy period, something most of them could never quite do, and then falling back deeper into debt during the lay-off.

There were few or no strikes in the automobile industry during those years. It was not that the men did not feel that they had just reasons for striking; there was just no organization that would make concerted action possible. Neither was there any withholding pay, for it was in the days before income tax, social security, medical and accident insurance, and other items that decimate a modern pay-check but con-

tribute to future security. It was the era when the companies made enormous profits with hardly any check from either government or labor. It was a case of owners and managers taking all they could get, and buying labor at the cheapest price, like raw steel or lumber. The workingman was in a pitifully weak position. He had no way of demanding even a decent wage.

Before the '20's the American Federation of Labor, at that time still struggling to win cooperation from the government for labor unions, was cautiously sticking to the skilled trades, with a firm belief that it was impossible to organize the untrained labor of the factories. Years later came the United Automobile Workers, with its turbulent and sometimes violent attempts to organize the plant workers and its courageous though at times radical bevy of leaders.

The U.A.W. in time became a powerful affiliate of the C.I.O. (Congress of Industrial Organizations). Through the '30's the depression, the labor schools, the influence of the papal encyclicals and the Association of Catholic Trade Unionists (A.C.T.U.), and finally the war and the danger of world Communism, all contributed to weld the unwieldy U.A.W. into a fairly well-disciplined corps of workers under labor leaders who today, in the opinion of most, are wise, responsible and conscientious. Undoubtedly the U.A.W. has made a world of difference for the automotive worker of Detroit.

Particularly have I noticed that these men now feel a security in their jobs that was formerly unknown. In the early days the worker was very frequently at the mercy of a "straw boss", and could be fired, with no appeal, for any reason and even for prejudice and personal feeling. If sickness came and he was forced, after long invalidism,

to apply for lighter work, as likely as not he would be told: "Sorry, but we cannot use you." When he had spent his most vigorous years in the service of the company and was finally drawing a fairly respectable wage, it was not uncommon for him to find himself suddenly let out; for seniority meant nothing except with a few conscientious managers, and new help, of course, was cheaper.

"Asking for a raise" was an individual effort, and sometimes the raise was given, more often not. Such a thing as a "cost of living" contract was never dreamed of, even though prices were extremely high after World War I. In most places there was no insurance for illness, and certainly no unemployment compensation. A vacation, especially with pay, was unheard of, but there was plenty of enforced leisure in the dreary, workless days of the year.

At work the most objectionable feature was the pace of the production line. The management set the pace and the steady flow of cars did not stop unless there happened to be a lag in supplies somewhere along the way. If for such a reason the work was held up for a considerable time, the employees were simply sent home, after punching the clock, of course, to stop their earning. In the Body Factory my one task was to hop up into a car, drill eighteen holes by hand into the hard wood at the base of the windshield, attach a metal strip and tighten it with eighteen screws, all at top speed. Then the same thing over and over, all day, as the line moved inexorably on. If a worker could not keep up with the established pace, he usually lost his job. It was in this era that Henry Ford, Sr., was often lauded as the first industrialist to grant a wage of \$5.00 a day. But there were not a few Ford workers that I knew, and

many more that I heard of, who earned their \$5.00 a day only at the expense of shattered health, with consequent penury afterwards.

As I recall it, there was little happiness or sociability at work. The employees, most of them immigrants to Detroit either from the hamlets and farms of rural America or from the middle and south of Europe, were a mobile fluctuating group, and in conversation few apparently could talk without profanity and obscenity. As a result there was little incentive to form after-hour friendships with one's co-workers, and there was scarcely ever anything in the way of organized recreation and amusement for the employees. The general attitude seemed to be that the factory was a necessary evil place where the laborer had to put in time, often spoken of as a sort of temporal hell to be avoided at all costs except when one had to suffer there.

Under such conditions the workers were often dissatisfied and sulky, and, in consequence, unless closely watched, they were notably disinterested and careless in their output. Many a time, in those days, as a car moved towards the end of the assembly line, it struck me as a kind of miracle that it actually ran off under its own power. Because of the frequent sloppiness of the work I made a mental note that if ever I became affluent enough to buy a new car, I would go over every nut and bolt myself before driving it on the road. Few workers, however, ever thought of the possibility of buying one of the cars they worked on.

But times have changed for the automobile worker. As a result of advantages gained by union bargaining and New Deal legislation (much of which was necessary and beneficial), he no longer need be the victim of unscrupulous managers and a system that

long kept him little more than a serf. He now feels a reasonable security in his job and is helped over the rough spots when unemployment sets in. He can now expect to work at sensible hours for adequate pay, and he can find in his employment a great deal more than drudgery for daily livelihood, for insurance and recreational and social security benefits are guaranteed in his contract.

There are some who maintain that now that the unions have gained power, they will be just as ruthless as was capital under the old system of *laissez-faire*. Although it is not hard to find individual cases to substantiate this, still up to the present the general trend of the unions has been in the opposite direction, toward more responsible leadership and a sincere desire for social good. But if the unions should in the future "go radical" or pursue a frenzied quest for dominance and power, that would be the end of social and economic justice, and perhaps of industry and the unions themselves. Pope Leo XIII stressed the importance of wise leadership in unions, and without such leadership a union can easily fall into the control of subversive elements and thus become a great danger to all concerned.

There is no doubt that unions, efficiently organized and wisely led, can contribute immensely, not only to general prosperity, but to the security of good government. An instance of this is the vigor with which most American unions have turned against Communism since it has appeared openly in its true colors. Responsible labor leaders have learned that political dictatorship, whether Communist or otherwise, means the end of all that labor stands for. For the same reason unions should, and usually do, cooperate with religion, for in different ways both are fighting for

The Liguorian

the same goals, although the Church has a higher primary purpose, viz., the salvation of souls.

It is true that there is much that merits criticism in the conduct of the U.A.W.-C.I.O. All has not been perfection, and I suppose that Phil Murray and Walter Reuther would be the first to admit it. Early cooperation with, and sometimes submission to, red labor agitators gave the organization a suspicious, unwholesome reputation at the start. But in this the C.I.O. seems to have effectively cleaned its house. Several long, costly strikes have hurt everybody, but the general progress made in the automobile worker's condition would seem to have made the suffering not in vain. Walk-outs in industries that have a general paralyzing effect on the population at large have been bad, but so far no workable program, legal or otherwise, has been developed that would protect the general public and safeguard the rights of both industry and labor at the same time.

The most frequent criticisms leveled at the U.A.W. stem from the apparent lack of responsibility on the part of some workers toward doing a good day's work for a good day's pay, and

unauthorized work-stoppages and walk-outs for trivial reasons. Sometimes these latter have shut down entire plants and kept many thousands from work and their pay-checks.

It is in regard to these two things that every wise and conscientious labor leader will try to exercise his influence on the men in his union. He will put a stop to much criticism if he can convince every worker who receives a just wage and labors in decent surroundings that he must do his job faithfully and well. And he will make sure that the strike is not used except as a last resort and for things really important. The strike is labor's one powerful weapon, but if it is used too often and for trivial reasons, it will lose its power and defeat its own purpose. The public usually supports a union in a good cause, despite inimical newspaper propaganda and well financed campaigns of organized capital. But the public will also recognize injustice and evil in union tactics.

Just the same, if I were still an automobile worker, I would a thousand times prefer to be in the plants in this year of 1951 rather than back in 1920!

Rule of Thumb

Pity the man
Who scoffs at God
And put him down
As being odd.

His may be quite
A famous name,
But yet the truth
Remains the same,

And you may take
It as a rule:
To scoff at God
Denotes the Fool.

L. G. M.

Religion Running Riot

The new Messiahs of the new religions rely usually on two things: a new Bible, or a new interpretation (their own) of the old Bible, and faith-healing. The latter is responsible for much of their success.

J. E. Doherty

IN A previous article under the above title, we saw that many new and bizarre religious sects have originated in recent years in the United States. The first feature of most of them is the fact that they were brought into being by a religious fanatic (or an astute business man or woman), claiming to be a new Messiah for the salvation of mankind.

The human frailties of the Messiahs have not defeated them. William Miller, who founded the Adventist sects, made the mistake of predicting the exact time of the world's end. When the first date turned out wrong, he made new predictions twice more. Today, after a century, the Adventist sects are still growing.

Joseph Smith, founder of the Mormons, who dug up from the ground what he said was a new revelation, preached a gospel of extermination and in Ohio lined up his followers as "the Lord's chosen" against a state militia. Brigham Young, who succeeded him, has been classically described, "for daring, a Cromwell; for intrigue, a Machiavelli; for execution, a Moses; and for utter lack of conscience, a Bonaparte." With such shaky prophets as founders, the Mormons have prospered so that now they practically control the State of Utah.

The next element for success is a new revelation or a new Bible. "No religion," says Bede Frost, a Protestant author, "rests on the Bible alone. Each one rests on some particular interpreta-

tion given to the Bible by the founder and teacher of each religion." In these sects a new interpretation rides tandem with the Bible awhile and then becomes the Bible itself. In each case one simple idea expressed often in platitudinous language, is made the key to an understanding of all revelation. In Christian Science the Bible is Mary Baker Eddy's *Science and Health, Key to the Scriptures*. Though in many ways the most incomprehensible book ever written it has a basis of one idea, profoundly simple and unutterably absurd. It is that God, a spirit, is all; that all real things are identified with Him; that evil is unreal and hence material beings do not exist.

Unity's message is: "There is but one mind in the universe; mortal mind is false mind, or intellect. It gathers its information from without. Universal Mind sees and speaks from within . . . God is at all times, regardless of our so-called sins, trying to pour more good into our lives to make them larger and successful."

Psychiana says: "In you are all the limitless capabilities there are in the Realm of God. You need not beg, you need not implore God to give you this or that. That is not the way God operates. God is here in you."

The Bahai' faith teaches: "Error, blindness, deafness, and ignorance are non-existent things. In creation there is no evil; all is good."

The Adventist sects emphasize the prophecies that tell us of the coming

judgment. By adding up certain numbers in the books of the Bible, the Jehovah's Witnesses concluded that it has already begun to happen; that it began in 1914. At that time they said Jesus went into His Kingdom and threw the devil down onto this earth. He established a new theocracy and in it they are the Witnesses warning us against a coming Armageddon. Revelation to the Pentecostals is the descent of the Holy Ghost upon each member of the sect as He descended upon the Apostles on Pentecost Day. They expect the same signs to follow them as followed the Apostles.

What makes these gospels so American? It is not so much the message as the brash zeal with which they are propagated or propagandized. Thanks to the genius that set up the Christian Science publishing works, propagation of these ideas has become a lucrative business. Unity set up a mail-order business in religion. Psychiana set up a correspondence school in religion. The Oxford Movement spreads itself by "bull-sessions" in colleges and by huge mass meetings. The Jehovah's Witnesses are the most zealous of all, distributing the Watchtower pamphlets wherever crowds gather and publishing the message from door to door by records played on Victrolas.

Another element in the success of these sects is a false mysticism; an attempt to go directly to God and to become identified with Him. The result promised is ordinarily a casting out of the ills to which flesh is heir. In another article, we mentioned that Christian Science is the heir to Transcendentalism. It is understandable how an unbalanced mind, intoxicated with the idea of Emerson, can describe itself in divine terms without a sense of blasphemy and invite others to share in the privilege, always of course at a price.

While on the one hand these sects raise up false Messiahs, on the other hand they by-pass Jesus Christ. They have no use for church, priests, sacraments, or even created grace. In a word they deny the one true and necessary Mediator between the soul of man and God, the God-man Jesus Christ.

The Christian Science method of mystical prayer consists in reading in hushed and reverent tones passages from Mary Baker Eddy's works. This is intended to induce a sense of absorption into the divine mind and a blotting out of all evils, including sickness and sin as mere illusions. A healer left town for Texas recently, not because her husband was on a prolonged spree, but to give him the "absent treatment." In Texas she will find it easier to dispel the illusion, his or hers, of whiskey breath, staggering, and incoherent speech. She expects to return in two weeks to find her husband cold sober.

Unity improves on Christian Science. Charles and Myrtle Fillmore thought Mrs. Eddy's emphasis too negative. In their "sessions" the disciples, instead of denying their ills, are urged first to affirm their unity with the divine mind and then to realize that no evil can be in them. The Oxford Movement is supposed to be another experiment in scientific praying. "People talk too much in prayers," said Frank Buckman, "and they cannot hear God's answers." His disciples sit down quietly by their bedsides, pencil in hand, and wait for an inspiration.

Psychiana, the discovery of Frank B. Robinson, taps the God-power. The pupil does regular setting up exercises. First exercise: "Breathe slowly and deeply and then lay your lesson down. Close your eyes and repeat as many times as you care to, slowly and very quietly, the following sentence: 'I believe in the Power of the Living God.'

Then get on your feet and, standing erect, say the same sentence three or four times out loud. On your way to work, repeat the sentence mentally as many times as you can."

"I am Spirit and the Spirit cannot be sick," the Unity speaker says. If a bodily organ is in pain, he is told to place a Unity leaflet, bearing Unity mottoes charged with Unity thought power, near the afflicted part and to say: "Spirit illumines and heals."

The mystical experience of the Pentecostal is usually brought on by a revival. In an emotion-charged auditorium the convert feels that he is filled with the spirit and senses a liberation from sin. This is called the "Baptism of the Spirit." It is frequently accompanied by jerks, grunts, speaking in unknown (and unintelligible) tongues and "halleluiahs". Most theatrical, if not most respectable, of these spectacles was that of Sister McPherson, clad in a speed-cop's uniform, racing on a motorcycle into the crowded auditorium along a ramp up to the stage. Leaping from her cycle, she would cry out: "You're speeding to hell." Then a supercharged harangue on putting out the fire of hell. After this it was not extraordinary to see a well-dressed business man arise and in hushed tones cry, "Glory, glory!" Then under Aimee's guidance do a slow, groping, trance-like dance down the aisle to the altar.

The last and most important element in the new religious fads is the producing of concrete results in faith-healing. Nothing has helped the spread of Christian Science so much as the publishing of "claims" or "cures." Sooner or later the other sects have turned to faith healing, also. The four points of the Four Square Gospel, for example, are Evangelism, Baptism of the Spirit, or Speaking in Tongues, Armageddon,

and Faith-Healing. Sister McPherson was never one to miss a good thing.

Now it would be ridiculous to deny faith-healing. It has been estimated that as high as 60-70% of all patients seeking medical attention are relieved of their ailments through pills containing little more than sugar. The mind, moreover, has great power over the body. What is psychosomatic medicine but the cure of bodily ills through the cure of the mind? By inducing alcoholics to rely on the higher power outside of themselves, Alcoholics Anonymous achieved the most dramatic cures in this field. Neither need we rule out the results of true prayer in these sects, for God gives the grace of prayer to everyone. The studies of Alexis Carrell prove scientifically the effects of prayer on the body.

Seldom, if ever, however, is there any precise documentation of reputed cures outside the Catholic Church. There is nothing in any of these sects to resemble the medical board of Lourdes which, sitting permanently with a majority membership of non-Catholics, passes on the miracles that occur there. That God would make a gesture in favor of one of these wayward sects or creeds is unthinkable. It can confidently be asserted that there never will be a clear, unassailable case of miraculous healing among them. Such healings, that is, as would require the immediate intervention of God.

Yet, the exaggerated claims of Mary Baker Eddy defy any serious study. Already, as the result of Christian Science, she says: "Ethics and temperance have received an impulse. Health has been restored and longevity increased. Evil flourishes less and loses capital." "In the future," she promises, "we shall have clearer skies, less thunderbolts, tornadoes, extremes of cold

and heat; lightning and electric current will become harmless." To help along some of these effects, she advises her disciples three times a day "to take up the weather." When it snowed frequently, as it still does in New England, she instructed them to repeat: "There is no snow in the air, no snow come down."

The prophet of another faith-healing sect, called the *Book of George*, was put into a quandary by a Protestant minister. The prophet was reading from the *Book of George* and promising to heal all ills whatsoever of body or mind. The Reverend Marcus Bach, an itinerant Evangelical minister, looked intently at the prophet's head and said, "What can you do for falling hair?" The prophet ran his hand slowly over his own perfectly bald head and replied: "You've got me there, brother."

In a Washington, D. C., newspaper, a box usually reserved for a Pentecostal church ran the following notice on the church page: "No faith-healing today due to the illness of the pastor."

These aberrations are not described in a spirit of mockery. Such exploitation of sincere religious sentiment can but be saddening to any serious Christian. Catholics, also, it must be admitted, are sometimes superstitious; yet it is never because of their belief, it is always in spite of it. These creeds, on the other hand, depend on the credulity of their adherents; they are creeds for the credulous. How clearly do they reveal the growing number of people who are not only religiously illiterate, but even incapable of making sound judgments on the simplest principles of religion. If proof were required that there is need in matters of faith of a teaching authority established by God on earth, there would be abundant proof here.

But these faiths are positively harm-

ful. While giving rise to legitimate religious longings, they obscure the fact that all the objects sought can be found in the Church historically established by Christ. First, it is the very foundation of the Catholic faith that "God so loved the world as to give His only begotten Son, that whosoever believeth in Him shall not perish but may have life everlasting." A mere reading of the four Gospels as an historical document gives ample proof that the Messiah has come and is God Himself made man. What excuse, therefore, can there be for a fallible human being to put himself in the place of Jesus Christ?

Secondly, we have the complete revelation of God in the Bible and tradition. God first spoke to us through the patriarchs and prophets, and now last of all He has spoken to us through His only begotten Son. Now the Gospel, the revelation of Christ, was complete and sufficient for our needs; it needs no addition and can suffer no subtraction. Therefore, there is no need of a new discovery or new revelation and there will be none. We are warned by St. Paul against "the perverters of the Gospel," and told that, though "we or an angel from heaven should preach any Gospel to you besides that which we have preached to you, let him be anathema."

Thirdly, in the Church, we are in the Mystical Body of Christ. We live there in Christ and it is through Christ and with Christ that we are united to the Godhead. Christ warns us that no one can come to the Father except through Him. In the lives of the Saints and mystics of the Church we see that there is no limit to the heights of this mystical union. What words can describe the spiritual recklessness of those who induce others to forsake Christ and to follow a blind impulse of emotional hysteria or perhaps even the

The Liguorian

siren song of the devil himself?

Finally, God does not cease to reveal His power by supernatural signs even today. The miracles that occurred in Gospel times are sufficient foundation for our faith, yet God through the intercession of our Blessed Lady and the Saints does not cease to work miracles of healing. These, contrary to the practice of faith-healers, are carefully examined and precisely documented by scientists so that the faithful may be protected against error and superstition. If supernatural cures are desired, why are they not sought in the Church where they are authentic?

Not the least harm done by these sects is the device of emphasizing temporal rewards as the end of religious practice. It is the very nature of true religion that we should not seek temporal rewards as an end, but like

blessed Job, take whatever comes from the Hand of God, whether it be good or evil, in order to conform to God's Will. Not, therefore, to escape reality, but to conform to reality for God's sake is true religion.

There is small comfort to Catholics in the fact that the adherents of these sects have left the confessional Protestant churches in search of a more fervent religious life. They have not left the worse for the better, but the better for the worse. In the confessional churches they were taught many of the truths of sound doctrine. In these sects they are fulfilling a prophecy Saint Paul made in the Scriptures: There will be a time when they will not endure sound doctrine but, according to their own desires will heap to themselves teachers, having itching ears, and will be turned unto fables.

For Young and Old

As proof of the statement that you are never too young or too old to accomplish something worthwhile, we submit the following instances:

Don John of Austria led the victorious Christian forces against the Turks at the age of 25.

Cortez was 30 when he conquered Mexico.

Raphael, great painter, and Pascal, great writer, both died at 37.

Washington was a Colonel in the Army at 22.

Mozart at 13 was considered one of the world's greatest pianists.

And on the other side:

Michelangelo painted the celebrated Last Judgment at 66, and was still working in St. Peter's when he died at 89.

Titian painted Lepanto at 98.

Franklin at 81 helped draft the constitution.

Daily Danger

Worthy of thought are the following figures issued by the National Safety Council.

It is estimated that occupational accidents cost the nation more than two billion dollars a year.

44 persons are killed each day in such accidents, and 5480 injured.

There are 16,000 deaths and 2,000,000 injuries yearly.

90,000 of the injured suffer permanent disability.

During 1946 the working time lost as a result of disabling injuries amounted to 280,000,000 man-days.



Test of Character (101)

L. M. Merrill

On Insistence on Rights

One of the surest ways of making oneself unloved and unlovable is that of vocally insisting on one's rights. This is not to say that there are no such things as human rights which individuals must cherish, and for the defense of which they may at times use serious measures, such as going to court, etc. The point we are making is that, in the ordinary relationships of every day living, people who are everlastingly insisting on their "rights," demanding their "rights," and complaining about not being granted their "rights," are usually the least worthy of even the rights that are actually theirs.

Most of the rights that people acquire over others are accompanied by obligations and duties toward the same persons. Moreover they arise out of circumstances in which the key to happiness and peace is love, whereby one person seeks to do more for another than he is actually bound to do. There need be no insisting on his rights by one who is 1) fulfilling all his own obligations towards another, and 2) doing so not in a spirit of justice but in a spirit of love. To such as these more than their due is always given by those around them.

An example will show how insisting on one's rights can despoil one of happiness. When a woman marries a man, she acquires certain rights that her husband is bound to respect. She also assumes certain responsibilities of her own, and pledges to fulfill them out of love. If she fails to do her part in marriage, if she manifests little love in fulfilling the various duties of a wife in marriage, she can talk about her rights until she is hoarse, but she will not make her life one whit more pleasant or happy. It may be said with safety that practically every divorce is the result of someone's insistence on rights without corresponding fulfillment of his or her own duties and without a spirit of love.

Wives and husbands, on the contrary, who practice unselfish service to their partners will seldom need to talk about their rights. They will be loved and cherished, and will be given a hundred times more than is their due.

On Controlling The Tongue

See whether you have been letting your tongue reduce your stature as a human being. A man is less than a man when he can't rule his tongue.

E. F. Miller

A MAN is not a real man in the sense of being a completely developed man until he has acquired control over every appetite and every faculty that are integral parts of his person and his personality. Human passions, or appetites, are not evil in themselves. They become evil only in so far as they are given their way when they clamor for the right to rule over reason. And all the faculties of human nature were made for good, but can be used for evil. The strong and fully developed man is the man who uses them only for good.

Physical strength alone is never a sign of a completely developed man. Many people labor under the impression that it is, because of the emphasis that is laid on the body by those who know little about the soul. Girls sometimes see in a broad pair of shoulders a man to be mooned over and aspired after as the perfect specimen of the male species. Undoubtedly this misapprehension is one reason why so many of the fragile fair can be seen at the incredibly vulgar and ludicrous wrestling matches, and in the forefront of the race to catch the heavily muscled all-American football player. But muscle is a proof of nothing except a well-developed body. A horse has a lot of muscle. Who will say that a horse has anything in common with a man?

The truth is that a hollow-chested, spindle-legged, bald-headed man can be a far greater and stronger man than all the muscled chaps combined. A good number of the iron curtain victims have

about as much physical stamina left in their bodies as a lizard on the sidewalk. Yet all the machinations of the madmen of the Politboro cannot destroy the power of their will to resist the command to submit to that which is wrong. These men have learned the secret of control, and therefore of power. They are real men.

There are many human appetites and faculties that must be trained into subjection. One of the latter which causes much trouble for many people, and which too few consider important enough for serious thought, is the faculty of speech. A man may misuse the faculty of sex, but he ordinarily realizes that this is a very evil thing to do. A man may drink to excess, but he will be the first to admit, when he becomes sober, that he did a great wrong.

The same reaction is not generally found in people who have not learned to beat back the rebellion of their tongues. Whether they improve in this regard over a period of twenty or thirty years makes little difference to them, one way or another. Little thought or effort is given to curbing the wild lashings of their tongues. They sin by speech as much when they are old as they did when they were young, sometimes more.

But it does make a difference. It proves that they are not completely developed men. They are stunted in their growth, crippled, disfigured, or like undisciplined children so long as this one great faculty is habitually misused.

To aid people to control their tongues, we submit here some of the more prominent ways in which the power of speech can be misused, to the effect that sin is committed and weakness of character is revealed.

Three of the ten commandments of God are commonly violated by the tongue. They are: 1. Thou shalt not take the name of the Lord thy God in vain. 2. Thou shalt not commit adultery. 3. Thou shalt not bear false witness against thy neighbor. Under each of these three, there are various sins that can be committed and that become habits with many people. It is necessary for all, first, to know what the sins are, and secondly, to battle against the one or ones into which they have habitually fallen.

1. *Thou shalt not take the name of the Lord thy God in vain.*

Blasphemy is the first and worst abuse of the tongue forbidden by the second commandment of God. Blasphemy is any speech or gesture that expresses contempt for or insult to God or any holy person or thing. Communists are great ones for blaspheming God Himself. They like to ridicule God, to speak with contempt of God, to make God look like a fool. On a prominent street in Mexico City some years ago there was a display of blasphemous posters, cartoons and legends about God. They represented God as a money-grabber, a science-hater, etc. Any speech along the lines of such posters is blasphemy. This sort of thing is not so common, at least in public, in the United States.

What is more common, is the blasphemy that accuses God of being unmerciful, unjust, cruel. A beloved mother or wife or child has been taken from someone by death. That person questions the goodness of God. "God is cruel," he says, "to make me suffer

this terrible blow." This is blasphemy. True, the stress of great grief sometimes removes or lessens the guilt of such statements. The bereaved hardly realizes what he is saying. When he comes to his senses, he repudiates the wild things he said when benumbed with sorrow. However, actually to deny the goodness or mercy or providence of God is the sin of blasphemy.

It is also blasphemy to speak with contempt or ridicule of the Mass, the sacraments, the Blessed Mother, or any of the other sacred persons or objects of religion. To ridicule the efficacy of prayer, to deny the value of the Mass, to make fun of canonized saints,—these are examples of blasphemy.

Blasphemy is always a mortal sin if the three conditions necessary for a mortal sin are present. The matter is always serious, but there must also be present full deliberation and freedom of will.

Swearing is a second abuse of the tongue under the second commandment. Swearing means calling upon God to witness to the truth of an assertion one is making. Swearing is at times lawful and even an act of virtue. It is such when one swears to God to tell the truth as a witness in a court of law. It is also lawful in important affairs of private life, as when much depends on one's convincing another that he is telling the truth.

Swearing becomes a sin when one calls upon God to witness to the truth of a trivial or unimportant matter. Some men cannot tell a simple story or even joke without using the swearing words, "By God," or "I swear to God". This is not a mortal sin, so long as what is said is true, but it is a venial sin because it is disrespectful to God.

There is a way in which swearing can be a mortal sin. That is when one knowingly calls upon God to witness to the

truth of a lie. Whether this is done in a courtroom or in a business transaction or in private life, it is always a mortal sin because it makes God, Who is the infinite Truth, stand for a lie. It is called *perjury*.

Cursing is another abuse of the tongue under the second commandment of God. Cursing means expressing the wish that a neighbor suffer great harm, material or spiritual. If I ask God to damn a man's soul, or express the desire that he be struck dead, or that he lose his possessions and be made poor, I am cursing him. This is clearly a mortal sin against charity, if one realizes what he is saying and means it. Sometimes the expression, "I wish he were dead," falls from the lips of the unthinking in a moment of anger. This is not always a mortal sin because often the wish is not seriously made. But it is a dangerous thing to think or say it even in jest. Mothers and fathers should never give expression to such a wish in regard to their children, for its effect can be terrible and far-reaching.

It is not cursing in the real sense to say "damn it" or "hell". These are slang expressions and not necessarily a sin at all. However, it is to be noted that those who use such expressions often, easily slip into real cursing. It is not even cursing to say "God damn it," because this is not wishing evil to anybody. It is however a venial sin of irreverence to God. The same thing is true of asking God to damn an animal or an inanimate thing. It is a venial sin of irreverence to God. The use of slang expressions is not a sin, even though the origin of many slang words is to be found in actual curses. By changing the words, people have changed their meaning so that they no longer express a wish that serious harm be done to another.

Profanity is another form that sins

of speech against the second commandment can take. Profanity is any disrespectful use of the name of God, or the name of Jesus, or of any other sacred thing. Common examples of profanity are the expressions, "O God!" or "My God!" or "For God's sake!" In itself it is a venial sin to use the name of God in so disrespectful a manner. Yet it is a venial sin that should be detested by every believer in God. Human beings were given the power of speech in order that they might praise God, not slight or dishonor him. And they who commit the venial sin of profanity will suffer a long time in Purgatory to atone for it, unless they repent and overcome the habit before they die.

2. *Thou shalt not commit adultery.*

The sixth commandment forbids thoughts, desires and actions that are contrary to the virtue of chastity in any way. It also forbids words, language, story-telling and conversations that could incite to impure thoughts, desires or actions. This is what is known as obscene speech, and can very easily be a mortal sin.

However, *obscene* speech must be clearly distinguished from *vulgar* speech. Vulgarity in speech is the using of language or telling of stories that deal with topics pertaining to the comfort station or the bathroom. Vulgar stories are more embarrassing than tempting to refined people. It is usually the coarse and unmannered who think that vulgarity is entertaining. Such stories and language are not obscene, however, and are not sinful except to the degree in which they wound charity and the sensitivities of others.

Obscene language and stories are those which are concerned in some way with sex experiences, with the act of procreation or anything pertaining to it. Whenever it is very probable that talking about such things will awaken evil

thoughts, imaginings and desires in any of the listeners, it is seriously sinful. It is seriously sinful for the same reason that any deliberately chosen incentive to lust is sinful. Passionate kissing and petting between unmarried persons is seriously sinful because of its nature it provokes passions that may be lawfully indulged only by the married. Reading salacious books and looking at lewd pictures are mortal sins because they ordinarily arouse the passions. Telling sexy stories, especially those that are lurid and detailed, is in the same category as these other things.

This does not mean that it is always wrong to talk about sex matters. Doctors and priests must sometimes discuss such matters as a part of their professional work. If they are tempted as a result they escape sin by having recourse to prayer and by using every effort to keep their work on a strictly professional basis.

Parents, too, have an obligation to talk to their children about sex matters from time to time. They are the ones who are designated by God to instruct their children on the part that sex is to play in their lives. If the parents do not fulfill this task, the children seek or find information from sources that can do them great harm. They will learn from already corrupted children. Or they will read the trash that is put out in a scientific guise but designed only to fill their minds with wrong thoughts about sex. Or they will stumble on knowledge through sad and sometimes irreparable mistakes. Parents are bound to obviate all this by incorporating into the whole process of bringing up their children the proper notions and proper attitudes about sex.

Of obscene speech, however, which means talking about sex, jesting about sex, telling graphic stories about sex, for the sake of entertainment, St. Paul

said: "Let it not be so much as named among you." An army of clean-minded men and women is needed today, who will never utter a word that might give a bad thought to someone else, to offset the legions of pagans and secularized Christians who cannot take part in any social gathering without launching into dirty and impure stories.

3. *Thou shalt not bear false witness against thy neighbor.*

Detraction is the first abuse of the tongue against the eighth commandment of God. Detraction means revealing the secret sins or faults of a neighbor without a valid reason, and to the end that his good name is lost. To reveal a secret mortal sin of a neighbor is to be guilty of a mortal sin of detraction. To reveal secret venial sins of another is to be guilty of a venial sin of detraction. If a man's sins are already publicly known, or have been published in a newspaper, it is not the sin of detraction to make them known to someone who has not yet heard of them, though it may still be a sin against charity.

Examples of detraction are the following: You and perhaps a very few others are the only ones who know that a certain man betrayed his wife, or that a certain girl had an abortion, or that a certain woman became grossly intoxicated. You pass on this information to your own friends, with no reason for doing so other than that it is interesting news. You are guilty of a mortal sin for having revealed the secret mortal sin of another person.

Calumny or *slander* is the second abuse of the tongue against the eighth commandment. Calumny means telling a lie about a certain person in order to hurt his reputation. It would be calumny, too, to help spread harmful and unsupported rumors about an individual. If the harm done by the lies

The Liguorian

or unsupported rumors told about another is serious, the calumniator is of course guilty of a mortal sin.

Examples of calumny are the following: A politician is so anxious to win an election that he makes many accusations of injustice against his opponent that have no foundation in fact. A busybody makes the accusation that a young married couple are practicing birth-prevention when the truth is that they are praying to have a child. A newspaper writer publishes it as a fact that a public official has connections with the Communists when there is no truth in the accusation at all.

In cases both of detraction and calumny, restitution must be made in so far as possible. These sins follow the pattern of stealing. A good name has been stolen. The good name must be given back. The effort to make this restitution may be embarrassing. But it is required if there is to be forgiveness of the sin.

Gossip is the third abuse of the tongue against the eighth commandment. Gossip means talking about the imperfections of one's neighbor, reviewing over and over again the faults and mistakes of others that are already well known. The gossip has an eye only for the bad in people, seldom for the good. And he takes special delight in long

conversations that center almost entirely around the imperfections of others.

Lying is the fourth abuse of the tongue against the eighth commandment. Lying means saying something to another that one knows to be contrary to the truth. To tell a lie in an important matter, or a lie that has grave consequences for others, would be a mortal sin. Telling a "white" lie, which usually means a little lie of no moment, is a venial sin. It is not a lie for a professional person to say, "I don't know," in answer to a question about some matter on which he is bound to keep professional secrecy. The words really mean, "I know nothing that I can reveal."

We are told in the Bible that we shall have to give an account on judgment day of every idle word we have ever spoken. If even idle words are to be held against us, we should have a great fear of sinful words, as they can be spoken under any of the heads listed above. Every Christian should examine himself often on the manner in which he uses his tongue, repent sincerely of any sin, mortal or venial, he has committed by misusing it, and then determine that he will use the great power of speech only to honor God and to help his neighbor.

Slogans

Consider the Joe who has lots of dough
And contempt for his lowly neighbor;
He has a plan for the working man,
Its slogan is: "Down with labor."

Consider the bird who takes the word
Of the columns he reads so reg'lar;
"All union heads are dirty reds,"
He hollers with Westbrook Pegler.

L. F. H.



Three Minute Instruction

On Sins of Omission

One of the great condemnations that Our Lord uttered against the Pharisees was this: "Woe unto you, you hypocrites that will award God his tithe, and have forgotten the weightier commandments of the law. . . You did ill to forget one duty while you performed the other." By these words Christ castigates the sins of omission by reason of which many people offend God.

1. Some sins of omission are due to a rejection of the supernatural state for which God intended all men, and are a refusal to use the means by which one maintains himself in that supernatural state. The common defense of those who thus scorn the life of grace is this: "I don't kill; I don't commit adultery; I don't steal. Why should I be running to church all the time?" The answer to this is plain. By dying for men, Christ earned for them a special life of grace through which alone they can enter heaven. This special life of grace is entered and preserved only through the Mass, the sacraments, and prayer, which Christ commanded all to use. The man who keeps the ten commandments, which represent chiefly the natural law, but who neglects the Mass and the sacraments, will hear Christ say at the end: "You did ill to forget one duty while you performed the other."

2. Some sins of omission are due to a neglect of personal responsibilities that arise from one's state in life. A mother who would spend much of her time taking part in works of charity outside her home, to the neglect of her own children, would be guilty of sins of omission, even though the work she does for others is in itself good. The merit of charitable work for others in her case begins only when she has fulfilled all her primary duties to her children. A father who would neglect his job and leave his family unsupported, even in order to promote works of Catholic Action, would be guilty of grave sins of omission.

To avoid sins of omission everyone must ask himself these questions: "What does God want me to do?" "What does God want me to do first?" God's will is the measure of every man's duties; if he neglects that, either in the natural or supernatural order, he is guilty of sin.

Perpetual Missionary

A short sketch of a man who transformed two European capitals, and carried on what came to be called "a perpetual mission".

R. Hoffmann

THE PRIEST stopped before an inn situated in a fashionable section of Warsaw. He was making his rounds on behalf of his orphans. A man was seated at a gambling table. The priest stepped forward to beg an alms. The fellow sprang from his chair and spat full in the priest's face. The priest quietly drew out a handkerchief, wiped his face and said: "That is for myself. Now give me something for my orphans." The rich gambler stood there, stunned. Humbled by the meekness of the priest, he filled his hands with coins from the gambling table.

No weak or cringing priest was this. The iron strength of character this act required we know from his life story. Here was a man of strong and fiery temperament. At the very time when Napoleon's armies were sweeping across Europe, when the Church was in her darkest hour, and religious orders were being suppressed, this priest brought a religious order across the Alps. He found the city of Warsaw sunk in immorality and set it afire with religious fervor. Driven to Austria, he started a Catholic revival that made Austria a Catholic nation once again. His name was Clement Mary Hofbauer. He has been raised to the Church's altars as a saint, is venerated today as the patron of Vienna, and revered by Redemptorists the world over as a second founder of their order.

Clement Hofbauer was born in Central Europe of Bohemian and German parentage just two hundred years ago, in the year 1751. His father died when

Clement was but six years old. His life then became a struggle with poverty, a poverty that strove to quench within his soul the desire to be a priest. At sixteen years of age, Clement became a baker, and helped his mother support the fatherless family of five. God's call, however, could not be denied. The priesthood seemed out of reach. So Clement would become a hermit. He and a companion walked to Rome, and then in Tivoli the two joined a little hermitage. Here Clement had thought to find peace. He did not. He could hear the souls of men calling to him insistently, irresistibly. Back to Austria he went and began his studies for the priesthood. He was already over thirty years old.

Each year Clement walked to Rome. In 1784 he contemplated remaining there, pursuing his studies and becoming a religious. He and his friend were lodging near the great Basilica of St. Mary Major. One evening they agreed to hear Mass the next morning in the church whose bells should be the first ones heard ringing. At a very early hour an unpretentious little bell invited them to the little church of San Giuliano near by. They found a community of religious making their morning meditation. So impressed were they by these religious, called Redemptorists, that they both entered the novitiate of this order almost immediately. The Redemptorist novitiate with its strictness held no terror for the former hermit. Only one thing bothered him. This strong, sinewy German found the Italian

menu a bit too sparse. "My greatest trial," he afterwards said, "was my insatiable appetite. I was always hungry." In March, 1785, Clement Hofbauer and his friend were professed as Redemptorists and ten days later they were ordained priests.

Just one year later the two friends set out across the Alps. Through Clement Hofbauer, the tiny little congregation of the Redemptorists was to become a world-wide apostolate. Warsaw was the first of Europe's capitals to fall before his zeal. He set to work in this city of corruption. Freemasonry, godless German philosophy, French infidelity, had all wrought havoc in the higher levels of society. The masses were eaten through with Jansenism, which kept them from the sacraments and made of God a fierce and forbidding tyrant.

War had left hundreds of orphans starving on the streets. This giant of energy founded an orphanage for them. He would pick up these orphans on the streets, unwashed, unkempt, swarming with vermin. He would bring them home and set to work on them with soap and water and comb—"no easy job, either," he would say with a smile when recalling the past.

St. Alphonsus had founded the Redemptorists to preach missions. These were forbidden in Warsaw. So Clement inaugurated in his church of St. Benno's in this city a "perpetual mission." Each weekday there were five sermons and three High Masses, a visit to the Blessed Sacrament, way of the cross, examination of conscience, readings from the lives of the saints, litany of the Blessed Virgin Mary, and Vespers chanted solemnly. The Fathers preached constantly in Polish, German, Bohemian and Italian, and sat long hours in the confessional. One who knew Warsaw had written of it, "Warsaw with its palaces, its adulterers in the salons, its

revolting violations of the marriage bond, cared little about God so long as it could plunge into dissipation and indulge in revelry, pleasures and amusements." St. Clement changed all this. Within eight years from founding his "perpetual mission" he had transformed this city, to be driven from it.

In 1808 Napoleon, the victor of Jena and Austerlitz, stood at the zenith of his glory. Poland fell into his hands. Clement Hofbauer was ejected from Warsaw. He saw his community of forty, twenty priests plus students and lay brothers, scattered throughout different parts of Europe. His dream of founding a Transalpine section of the Redemptorist Congregation was all but shattered. Part of the community, under the leadership of the Frenchman, Father Joseph Passerat, sought a home in Switzerland. St. Clement travelled to Vienna.

Vienna, like Warsaw, was another European capital that was to fall under the magnetic spell of this great saint of God. Clement was now sixty years old and far advanced in the ways of God. He became spiritual director to the Ursuline nuns. But zeal like unto the zeal of a St. Clement could not be confined to a single convent in a city that needed a spiritual reawakening as did the Vienna of that day.

Clement began by preaching, and a master preacher he was. At his first sermon in St. Ursula's church, the nuns and six persons made up the congregation. But soon the news of his sermons spread about Vienna. The church became too small to hold those who came to hear him preach. Frequently it was said: "If you want to hear a grand speaker, go to this or that church. If you want to hear an Apostle, go to St. Ursula's." He told his hearers of death and judgment, of heaven and hell, in an age when sermons about such matters were not "popular." He told them, too.

The Liguorian

of God's love and mercy, of the crib, the cross and the tabernacle, about our Lady and the Saints and the Church and the Pope.

He soon became the master-confessor of Vienna. People who needed confession badly came to him. The scrupulous too found in Clement the solace for their troubled consciences. Perhaps the most desperate of these was a fellow named Kraus. Of him Clement would say good-humoredly: "One Kraus I can stand, but two would be the death of me." A nun had grown sick through worries of conscience. The spiritual specialist was called in. Clement glanced keenly at her, and with a twinkle in his eye said: "Sister Joseph should get chicken often at her meals, and should be allowed to sleep a good deal. Then she will soon be over her scruples." The prescription was successful.

St. Clement wrote no poetry, painted no pictures and never published a book. Yet this holy, humble priest became the spiritual father and guide of poets, painters, savants and philosophers of his day. Great names in the Viennese intellectual world gathered about him. Among these were Friedrich Schlegel, the Messias of the Romantic school, his wife Dorothy, Zachary Werner, the great preacher, and Joseph von Pilat, secretary of Metternich, Austria's prime minister.

Crowds of students attending the University of Vienna flocked to the house of this priest. They found in him the confessor and counsellor they needed. They would gather in the evenings at his house. The saint would see that there was plenty to eat and drink. Quite a number of young students who were hard up dined regularly with him. For

St. Clement was what we would term a very "human" saint. One of the newcomers to the group described him thus: "Later on, Schlegel's confessor arrived. He is the General of some Order, speaks Polish, is full of fire and very cheerful. When he had gone, we found he had left behind a pound cake which we enjoyed with our wine."

Behind all this activity, preaching, hearing confessions, rescuing dying sinners from the very brink of hell, there was his master purpose—to establish here, in his own country, the Congregation he loved so intensely. Hours of his day this saint of the Eucharist spent before his King and God, asking for this one favor. It all seemed hopeless. But as Clement Hofbauer lay on his deathbed, he received the permission to found a Redemptorist monastery in Vienna.

All Vienna mourned as its angel passed away on March the fifteenth, 1820. Immediately after his death, his beloved congregation flourished. From Austria, the Redemptorists went to Belgium, Holland, Portugal, Spain, America, England and Ireland. This little Italian Congregation, for which St. Clement labored and suffered, grew and prospered after his death. Today we find it in almost every country of the world, still aglow with the spirit of Clement's zeal. This year Austria celebrates the two hundredth birthday of this, her son, who is enrolled among her saints. In her hour of need she looks to him, who, in his life, trod the streets of Vienna doing good to all. Please God, long after the godless scourge of Communism is past, Vienna and Austria will still sing the praises of this humble priest, her son and patron saint.

Here is something for Catholic editors to shoot at: The Russian press reaches 33,000,000 people through 7,700 newspapers and several hundred magazines. All are published in Russia in 119 languages and dialects.

Readers Retort

In which readers are permitted to speak their minds about views and opinions expressed in *The Liguorian*. All letters should be signed and full address of the writer should be given.

Baltimore, Maryland

"I am glad that this is the last year we are taking a subscription to the Redemptorist magazine called *The Liguorian*. I have come to have a strong distaste for it. It stresses the judgment side of Christ and minimizes the Father concept of God. God is not the Father He told us He is if He is the harsh, demanding, strict judge He is pictured to be in your magazine. Why can't Redemptorists be like other religious, Jesuits, Paulists, Christian Brothers, etc., and stress some of God's magnificent attributes as King and Father? You don't instill confidence in God by your superstructure of morbid fears of God's judgments. The trials of this life are heavy enough without adding more burdens to the complicated universe.

J. B."

We cannot imagine what kind of dark glasses this reader puts on when he picks up a copy of THE LIGUORIAN. How one can possibly see a morbid overemphasis on the fearful side of religion in such articles as "What Will Heaven Be Like?"—"How to Fear God?"—"How to Be a Saint?"—"Your Life and Christ's Death?"—"How Much Do You Love God?" and hundreds of others that have appeared in THE LIGUORIAN, is a mystery. Perhaps the idea is that we should never so much as mention hell or judgment or birth-control or adultery or racial prejudice, etc. It is our conviction that much of the confusion and complication of modern life arises from men's forgetfulness or conscious evasion of the realities of God's justice and judgment. He did picture Himself to be a Father, and He is a Father "to all who love Him and keep His word." Just as clearly did He picture Himself to be the ultimate

judge of all, and a judge who will condemn those who have denied Him.

The editors

Perham, Minnesota

"I first got acquainted with THE LIGUORIAN when I attended my first Redemptorist mission in our parish church some five years ago, and I have been reading it ever since. I cannot tell you how much both the mission and THE LIGUORIAN have taught me about my faith. Through them I have learned more about God and religion than in all the nine years I went to school and attended instructions in catechism. Every Catholic should at some time attend a Redemptorist mission. It made a far better Catholic and a happier person out of me than I ever thought possible.

Miss P. G."

There must be two sides to the question of "how complicated life becomes through a regular reading of THE LIGUORIAN." As a matter of fact, we receive dozens of letters like the above, from all over the world, each month. We present a few more, but hold your breath while you read them, for we received this month a second blast at Redemptorists in general and THE LIGUORIAN in particular, which will be presented word for word below.

The editors

Philadelphia, Pennsylvania

"Although a non-Catholic, I have found the issues of THE LIGUORIAN most interesting. In fact, since reading several issues, I am gradually becoming convinced that it is a wonderful thing to be a Catholic, and perhaps I shall soon become one myself . . .

Miss M. B. M."

We give thanks to God that what we aim

The Liguorian

at in writing is sometimes accomplished in reality, viz., to convince people that it is a wonderful thing to be a good Catholic. May our correspondent soon realize the fulfillment of her hope, through God's grace and her own reading and study.

The editors

Nagoya, Japan

"My admiration for the clear-cut reasoning and perfect command of language in THE LIGUORIAN increases as I grow more familiar with it month by month. I am a Japanese convert, having been baptized only last year. I have since found the Catholic Church to be far beyond what I expected her to be. She is inexhaustible in her stock of new surprises, as THE LIGUORIAN makes one realize. I can see now how deeply Christianity is rooted in western culture. This life-giving foundation of all that is good is what our oriental civilization lacks. Please do keep up your effort to fight against such secular trends as birth-control, divorce, commercialized Christmas, etc. . . .

Koji Francis Kawamura"

The joy of converted pagans is like no other joy in the world. Reminders of God's judgment, etc. do not seem to dim it, but rather to enhance it.

The editors

Trichianopoly, South India

"What I take my hat off to you for is the straightforward way in which you present the facts, and your complete honesty in dealing with all problems, whether it be the question of the 'rich man' or 'the poor workingman'. Your Readers Retort section is quite unique, and gives interesting sidelights on the illogical reasoning of many well-meaning people. . . .

C. D."

First, we read this compliment on our honesty from overseas, then the following blazing denunciation from our na-

tive land.

The editors

Fitchburg, Massachusetts

"M. H. Pathe's article, 'I Hate Missions,' misses the point. Catholics do not hate missions in general, but only those conducted by the Redemptorists. After one has gone to a Redemptorist mission, he couldn't be blamed if he went out and committed suicide. . . . Cast all hope aside, too, when you open the pages of THE LIGUORIAN, for your chances of gaining eternal life are very slim. Futility, and despair are written in capital letters all over the magazine. All striving is in vain . . . Theological dribble and nonsense is the best way to describe it. Why don't you banish your habit of evasion, ducking and dodging issues? If you can't give an honest answer to a question, say so. Tell your readers that your eccentricities are the exclusive characteristic of Redemptorists . . . One more thing, the article captioned 'On Publishing Contributions,' could be termed nothing but glorified blackmail. . . .

B. M. S."

It is a little hard to follow this letter. On the one hand, we are said to be certain that everybody is going to be lost; on the other hand, we are always evading issues. It is a little strange, too, to be told that everybody hates Redemptorists when the Redemptorists at Liguori cannot possibly give all the missions they are asked to give. We think there is a bogey-man in this correspondent's past.

The editors

Buffalo, New York

"May I tell you that your magazine has been truly inspiring to me? At the time I received my first copy I was living in sin and making bad confessions, all the while trying to deceive myself that I was O.K. Now I am expecting my fifth child and I have never been so happy, nor so light-

The Liguorian

hearted. I know our burden may be heavier when the baby comes, as it is not easy now. But somehow I am just placing all these things in God's hands and trusting Him. May God bless you in your wonderful work, and, through it, help many others find their way back to God.

Mrs. N. N."

This letter represents one person's grasp of a principle that runs through every item ever published in THE LIGUORIAN: Happiness can be found only in union and friendship with God, and trust in Him is the solution of all problems.

The editors

Merrill, Wisconsin

"May I say that THE LIGUORIAN has been and is the most pleasant thing that happened to us in many a day? I am very fond of this magazine, because it is so very Catholic and so intelligently Catholic. I am taking all our back issues on our vacation this summer to be re-read at leisure. I know we shall be better informed and better Catholics on our return.

Mrs. M. F."

Note to our gloomy correspondents above: Some people use THE LIGUORIAN for a happier vacation.

The editors

Watertown, New York

"I have a question: How can you produce such a fine magazine and sell it for so small a price? We have a pamphlet rack in our parish church on which we place 200 copies of the best Catholic magazines each month, but none of them can come close to THE LIGUORIAN. Every church in the country should have it available in the vestibule. . . .

Rev. R. J. Mc."

The answer to the question is that there are eleven Redemptorists working on THE LIGUORIAN for the sole purpose of helping people to save their

souls and be happy even in this world. None of them takes a salary nor looks for any material reward.

The editors

Milwaukee, Wisconsin

"Reading the article, 'Corruption in Low Places,' brought to a head thoughts which have been in my mind for some time. My husband is not a Catholic, and he is constantly quoting the bad example of Catholics whom he knows. I tell him that the Church embraces sinners as well as saints, but this seems so trite when used to explain the bad actions of Catholics who know better. Before I was married I lived in my own happy little world of Catholics only, where we all understood one another. But now! Sometimes I am the only Catholic present and the conversation turns to such topics as are treated in 'Corruption in Low Places,' and everybody talks about what Catholics do. Please appeal to your Catholic readers to remember that the world is watching them to pounce on them first for every bad example they give.

Mrs. T. M."

We do appeal thus, often, constantly. It takes severe thoughts about God's judgment to reform corrupt Catholics.

The editors

Kansas, City, Missouri

"Would you kindly give a report on the recent decision of a special commission of Philippine bishops concerning the alleged rain of rose petals and the apparitions of the Blessed Virgin at Lipa in 1948?

Mrs. M. T."

Here is the official statement, signed by the Philippine bishops on the happenings at Lipa: "We, the undersigned archbishops and bishops, constituting for the purpose a special commission, having attentively examined and reviewed the evidence and testimonies collected in the course of repeated, long

The Liguorian

and careful investigations, have reached the unanimous conclusion and hereby officially declare that the above-mentioned evidence and testimonies (not released) exclude any supernatural intervention in the reported extraordinary happenings—including the shower of petals—at the Carmel of Lipa, Manila, April 6, 1961." (Signed) This statement should be read in the light of the Sideglances in this issue of THE LIGUORIAN.

The editors

Brisbane, Australia

"I was interested in the statistics given in the April LIGUORIAN on the number of churches in Canada named after Irish saints. I felt that Australia could do better and, having a few hours to spare, I proved (I hope) that we can. The figures surprised me and may interest your readers. St. Patrick heads the list; in fact, in two country dioceses almost every parish church is dedicated to him. Here is the list of Irish patrons of churches in Australia, not including saints who have only one church named after them:

St. Patrick	207
St. Brigid	75
St. Columba	36
St. Brendan	23
St. Kevin	12
St. Laurence O'Toole	12
St. Malachy	11
St. Finbar	9
St. Ita	8
St. Columbanus	7
St. Dymphna	7
St. Kieran	6
Bl. Oliver Plunkett	6
St. Killian	5
St. Aidan	4
St. Mel	3
St. Fiacre	3
St. Declan	2
St. Finian	2
St. Attracta	2

A Reader from Brisbane"

We now have the number of Irish patrons of churches in Canada and in Australia. It is time for somebody to go through a United States Catholic Church Directory to find out how the Irish saints fare here.

The editors.

Rochester, New York

"I noticed the letter from the advertising artist and your reply. Regarding the beer slogan, 'There is absolutely nothing like it,' the word 'absolutely' does not have a capital 'A'. Absolute means certain, and you know that any item or formula can be patented, and nothing just like it is to be produced. However, if you intend to criticize every advertisement from the moral standpoint, how about soap, skin cream or whatnot, that makes one look 'adorable' etc. One may not ever think of a tree being so wonderful till after he hears: 'Only God can make a tree.' Why then have evil thoughts when looking at a beautiful human form? Look upon it as something else that God made, and let yourself enjoy it, (as you would flowers) casting aside any temptation that creeps into your mind. Do not such temptations prove that the Devil does not want God to receive any recognition for things He created?

L. D. K."

From beer, to soap, to trees, to the human form, covers a great deal of territory. The word "absolutely" has little semantic relationship to the word "certain", and the soap ads are as absolutely horrendous as the exaggerated beer ads. There is nothing exaggerated or false about saying that "only God can make a tree." As to the human form, one can resist temptations that arise from contemplating it, but one is bound to avoid making it or using it as an occasion of sin.

The editors

For Non-Catholics Only

F. M. Louis

The Narrow-Mindedness of Catholics

Problem: I find myself very much irked by the fact that, on the one hand, Catholics maintain that they possess the truth in religion, and, on the other, they are not permitted by their Church to read or study anything that is contrary to their beliefs. It is my thought that truth need not be afraid of error; and more than that, I believe that a person would be strengthened in the truth, if he really possessed it, by opening his mind to a grasp of what is contrary to the truth. It seems, therefore, that Catholics are narrow-minded. They know only what their Church wants them to know. They never have a chance to compare this with any other teaching.

Solution: There are three points that destroy entirely the force of the above argument, which is often made today. The first point is that it is not necessary to study all the religious errors in the world in order to recognize the truth. The human mind is made for truth, and is under a kind of compulsion to accept the truth once the evidence for it has been seen. To try to study all the errors of the human mind after one has grasped the truth would be impossible and useless.

The second point is that, after one has grasped the truth, one is, because of the effects of original sin, still capable of abandoning it for the sake of some error that is more appealing to the passions and more productive of material rewards. This tendency is promoted by the indiscriminate reading of books that oppose the teachings of Christianity. If men were not prone to be attracted by false teaching, it would be true that acquaintance with error would strengthen them in adherence to the truth. But experience proves that they are prone to abandon truth for error when it may serve their lower nature to do so.

The third point is that it is false to say that Catholics are permitted to know nothing about teachings that are contrary to their religion. In studying the simplest catechism they are brought face to face with many theories that are contrary to the teaching of their religion. Men preparing for the priesthood (for twelve years) make a thorough study of all non-Catholic religions. Adult Catholics who know their faith well, and can profit themselves or be of help to others by studying other religious teachings than their own, can easily obtain permission to read up on such things. The truth is definitely not afraid of error.

The Clue of the Wasted Ointment

A continuation of the analysis of the motives behind the crime of Judas Iscariot in betraying the Son of God.

R. J. Miller

WHEN ST. MARY MAGDALENE poured precious ointment over the head and feet of Jesus at Bethany, Judas Iscariot objected harshly to "this waste."

Examining this incident in last month's *Liguorian*, we took special note of the contrast it presents between the characters of St. Mary Magdalene and Judas Iscariot. We found that she was definitely not his kind of woman (romantic tales in modern fiction to the contrary notwithstanding); rather, that he was everything that she was not: grasping, narrow, incapable of generous enthusiasm himself and irritated by it in others, devoid of supernatural faith and love towards Jesus Christ.

We also ventured to call the entire incident of the anointing "the clue of the wasted ointment" in "the case of Judas Iscariot", as though the story of the crime of Judas in betraying his Master were a kind of modern mystery or detective story, with all the clues that go with that kind of story. Our justification for what might possibly seem to be the frivolity or triviality of such a treatment of a fateful tragedy is that on the one hand, the Saints themselves in their loving meditations on the mysteries of the life and personality of Jesus Christ have often followed a method that might not unreasonably be compared to a modern detective piecing together the clues in a modern mystery story; and that, on the other hand, there is a very real mystery about the crime of Judas Is-

cariot. For the Gospel is full of mysteries, even besides the supernatural mysteries of faith it presents: mysteries of time and place, mysteries of characters, mysteries of the meaning of certain sayings, mysteries of the motives for actions. Lovers of Christ love these mysteries; and centuries before the first detective story they were piecing together the clues and trying to solve the mysteries in the story of Christ by their meditations on His life and personality.

The particular mystery in the case of Judas Iscariot is of course the question of the motives behind his betrayal of His Lord. Students of the life of Christ—scientific and official "investigators" of His mysteries, as we might venture to call them—are agreed that while the motive of avarice played a part in the crime, it was not the only one. Other motives are suggested by various clues in the record of the case as given in the Holy Gospel.

In previous *Liguorian* articles we have instituted our own investigation of some of these clues: the clue of the discarded purse and the clue of the broken halter; the clue of the missing treasurer; the clue of the quarrels and the clue of the kiss; the clue of the cynical question; and the clue of the wasted ointment. The sum of the evidence presented by these clues has led us to conclude that besides the motive of avarice there were also in the traitor's heart the seeds of treason in the form of injured pride and disappointed ambition, love of worldly glamor, unbelief in Christ as the God-

Man, and disgust with His poor way of life. As St. Mary Magdalene was not the Iscariot's kind of woman, Jesus Christ was not his kind of man.

In the present article we shall conclude our investigation of the clue of the wasted ointment by considering Christ's words spoken on this occasion as the central piece of evidence in the clue. Our procedure will be first to reconstruct the scene of the anointing briefly; then to cite Christ's words; next to note the contrast they present between the characters of Christ and Judas; and finally to make an effort at discovering, if we can, what there could have been in them that gave occasion to the traitor for the perpetration of his crime.

Very briefly, then, the facts are these. St. Mary Magdalene, demonstrative and generous, broke in upon the festivities at Bethany and created a scene by pouring some very precious ointment over Our Lord's head and feet and drying His feet with her hair. Judas then proceeded to create a scene of his own by angrily denouncing "this waste" (and his denunciations were taken up and repeated by some of the other Apostles); he even seems actually to have tried to prevent her by physical force from completing the act of generous devotion.

It is important to note here that the traitor's abuse of St. Mary Magdalene was at the same time a poorly disguised insult to Jesus Christ, since it was He who was the object of "this waste."

In the midst of the confusion Our Lord intervened to take the part of the good woman; but insofar as His words implied a reproof for Judas, it was couched in the most restrained and kindly terms. Moreover, He took no notice whatever of the insult to Himself.

Iscariot, however, did take offence at the words of Christ. The Evangelists indicate that as a result of the incident of the anointing he went off to bargain with the chief priests over his betrayal of Christ.

Such are the facts of the case. As is evident, the words of Christ are the central feature of the incident; and this is what He said:

Leave her alone. What are you bothering her for? What she did to Me was a good thing. For the poor you have always with you, and you can do good to them whenever you want; but Me you do not have always. She did what she could; with her ointment she prepared My body for burial beforehand. And I assure you that wherever in the world this Gospel will be preached, what she has done will be told of her to keep her memory alive.

How striking is the contrast here between Judas and Christ; Judas rousing ill-will and confusion, Christ calming the storm; Judas harsh, inconsiderate, selfish, Christ kindly and restrained even in His language to the traitor; Judas insolent and insulting to Christ Himself, Christ careful to refer to nothing of the traitor's thievery, hypocrisy, perfidy; Christ taking no offence at a real insult, Judas reading an insult into Christ's very kindness; besides the other and deeper contrasts: Christ loved the poor, and Judas did not; Christ knew His own worth, and Judas did not.

But what could there have been in words like Christ's to rouse a man to irritation, resentment, retaliation?

To a believer they are full of mastery and charm; admiration, awe, tenderness seem to be the perfectly natural reaction which even a person otherwise indifferent to Jesus Christ would feel

The Liguorian

on hearing them spoken or even seeing them in print.

His taking the part of a person of good will when popular indignation was all against her, and the way He did it: so definitely, yet so calmly and gently: surely this is the touch of the Master and the Saviour. Then there is His unpretentious but magnificent self-assurance: the quiet consciousness of His own divine worth:

The poor you have always with you. . .
but Me you do not have always.

He had repeatedly during His public life urged the importance of giving alms to the poor, but on this occasion He showed that He considered something else even more important. Generous personal service to Himself was to be preferred, if there was question of preference, even to service to His beloved poor.

But was not this something paradoxical to the point of inconsistency? After urging His followers, as He had done so insistently in the past, to give of their abundance to the poor, He now reproves His very Apostles for urging in their turn that same doctrine!

Paradoxical, perhaps; but inconsistent, no. His consistent central doctrine had been that He Himself was the most important person in the world. To be on His side, to be among His disciples, to love Him, was the only thing that mattered.

He that shall be ashamed of Me and of My words in this adulterous and sinful generation, the Human Being will also be ashamed of him when He shall come in the glory of His Father with the holy angels.

He that loves father or mother more than Me is not worthy of Me; and he that loves son or daughter more than

Me is not worthy of Me.

If you would be perfect . . . follow Me.

Greater than Abraham, greater than Moses, greater than David and Solomon He had openly claimed to be throughout His public life. He is only being perfectly consistent, then, if now He claims to be greater than even His beloved poor. But what a sublime perspective is opened by His words and attitude into the height and depth of His own magnificent personality!

A believer will be charmed and touched again by still another feature of Christ's words: their deliberate, kindly, poignant restraint.

He knew that Judas was a thief; He knew that at that very moment He had the seeds of treason festering in his heart; He felt most keenly the insult implicit in his behaviour; He saw in the sweep of His prophetic vision the infamy that would be the traitor's lot for all time. Yet there is not the slightest trace of personal resentment or petty spite in what He had to say. It is as though the traitor were not the traitor, but only a friend who had become sadly estranged, and whom He was most eager to avoid offending or alienating still further. He speaks of the poor without reference to Judas's avarice; it is as though He were oblivious of the hypocrisy with which Iscariot had mentioned them himself; He takes the traitor's plea for the poor at its face value. He speaks of His own death without a hint of bitterness against Judas for his part in it. He speaks of the future, but only to predict the fame of the Magdalene, not the infamy of Iscariot. And He says nothing whatever to show that He resented the insult.

St. John Chrysostom sees a special plea full of poignancy in Jesus's reference to His own burial. Insofar as it

was intended for Judas, the Saint says it had this meaning:

I know that you do not like Me, and that I grate upon you; but be patient just a little while, and I shall be in My grave.

And yet, Judas did take offence at the words of Christ. After the scene of the anointing, the Evangelists declare that "then" (evidently to stress the connection of cause and effect between the two events):

One of the Twelve called Judas Iscariot went to the chief priests and said to them: What do you offer me if I put Him into your hands?

His reaction to Christ's words and behavior was obviously far different from the enthusiastic one we have allowed ourselves to express. Indeed, considering that we profess to be examining the clue of the wasted ointment as though it were a mystery case or a common crime and we were investigators working on the case, it might possibly seem that we have rather overstepped the bounds of proper official impersonalness and scientific detachment. However, even in common detective stories there is room for enthusiasm over the exploits of the hero; and if a person cannot give rein once in a while to enthusiasm over the character and exploits of the greatest Hero of them all, what in this sordid world can he sincerely grow enthusiastic about?

But let us get back to the sordid side of our present crime: the reaction or the motives behind the reaction of Iscariot to the words of Jesus Christ in the clue of the wasted ointment. How could he have failed to feel enthusiasm; what did he see in Christ on this oc-

casion to rouse his murderous instincts?

It will not take us long to conclude this part of the case of Judas Iscariot. In the light of the evidence already considered, we can move along swiftly (as is the practice in the closing chapter of mystery stories) to the solution of the mystery of the clue of the wasted ointment.

Our general theory for the crime of Judas's betrayal, our working hypothesis which we suggested in previous *Liguorian* articles and tested against the clues already investigated in the case, is that the traitor had lost his faith in Christ; he had become disgusted with the poverty and lack of earthly glamor which the Master insisted on choosing as His way of life.

Let us apply that hypothesis to the clue of the wasted ointment. Supposing that Judas viewed Christ completely without supernatural faith, and rather with disgust and contempt; supposing he disliked Christ more than he loved money, how would the incident of the anointing have affected him?

He would have seen a foolish dreamer taking the part of a foolish woman; approving a foolish waste for a foolish reason; talking foolishly about the future and making foolish promises.

And all of this folly would have grated on his personal feelings as on an open sore: his cold calculating nature, irritated by the generous enthusiasm of the Magdalene; his avarice in agonies at the "waste"; his dislike excited anew by Christ's "inconsistency" in not unreservedly favoring alms to the poor; his unbelief exasperated by the calmness and assurance with which Our Lord took the lavish homage as something perfectly in place; his earth-bound outlook moved to ridicule by Christ's mysterious references to the future; his ambition humiliated by seeing a woman of the streets exalted

The Liguorian

above himself; his pride roused to fury by what he took as a public personal insult.

Disappointment, disgust, contempt, rebellion, the urge to retaliate would have been the natural reactions of such a man in such a situation; and Judas

Iscariot was that man.

Then one of the Twelve called Judas Iscariot went to the chief priests and said to them: what do you offer me if I put Him into your hands?

Timely Definition

A pastoral letter of the German bishops, issued shortly after the Papal definition of the assumption of the Blessed Virgin Mary into heaven, has this beautiful passage concerning its timeliness:

"We are convinced that the doctrine of the corporal assumption of Mary has a much more profound significance for the sorrowing humanity of our most sad times than appears at first sight. We believe that this doctrine has an intimate connection with the problems of our tormented epoch. It is the human problem which preoccupies the world now, the problem of reconstructing the personality which the world wide catastrophe has destroyed. It seems to us that the question of the body and corporal death is bound up with this urgent problem. Certainly, our Christian faith gives exhaustive responses to such questions; but it seems essential and necessary that the responses obtained assume tangible and concrete form. Precisely this occurs in the figure of Mary: Mary is the human creature as God originally wished it and as Christ wished to reconstruct it through the redemption; Christ and Mary show us what 'the redemption of the body' will be of which St. Paul speaks in the epistle to the Romans, and the concept of the corporal assumption of the Madonna into heaven gives our thoughts the necessary Christian inclination."

Call the Priest, Call the Coroner

Anyone who thinks that this is the age of enlightenment and that bold-faced lies can no longer be gotten by with in print, should read the following passage from a booklet entitled "Papal Primacy and the Innovations of the Roman Catholic Church" published by the Orthodox Christian Educational Society of Chicago, Illinois, in 1948:

"As the fifth innovation. . . we note the administration of extreme unction to a sick person on the point of dying, not for the purpose of promoting the recovery of the body and soul, but as the last provision for death. The Roman Catholic priests prefer to have the sick man die, and in the event that a dying person to whom extreme unction has been administered survives, they deem it a profanation of the sacrament; and many tales have been told about clergymen of the Roman Catholic faith who strangled those showing signs of life, so as to prevent their holy oil from being polluted — acting, of course, in accordance with their faith."

Of such dastardly lies is bigotry capable!



Thoughts for the Shut-in

E. A. Mangan

On Refusal to Take Medicine

It is quite universally recognized that various incentives and stratagems have to be used to induce children to take medicine that is necessary to cure or alleviate ailments from which they suffer. If a medicine has an unpleasant taste, a child will try to escape taking it, even though it holds out promise of relief from a stomach ache. So it is necessary to try to conceal the taste, or to offer little bribes to the child for taking what it needs, or to build up the child's ego by telling it that taking its medicine will be proof that it is no longer a child but a grown-up person.

The strange thing is that this antipathy for prescribed medicine sometimes survives into adult years, and makes otherwise mature persons a great cross to their physicians and family. A doctor is called for such persons when they are stricken with illness; he leaves a certain number of pills to be taken regularly, or a prescription to be filled and then taken in certain amounts at certain times; but after the doctor's departure, they neglect to follow his instructions. Like a child, they don't like to take medicine, and no member of their family can succeed in overcoming their objections.

Sometimes it is because they mistrust the doctor. Sometimes it is because they feel that all medicine is dangerous—more dangerous than their disease. Sometimes it is because they are proud and want to show people that they can get well without medicine of any kind.

All this is wrong. It is morally wrong because the instructions of a doctor to one who is ill carry the same authority as the commands of parents to their children. It is spiritually wrong because it shows a lack of confidence in divine Providence which uses the services of a physician to care for them. It is practically wrong because it means rejecting the scientific knowledge that years of experience and research have bequeathed to the human race.

Sick people should be grateful for the medicines that doctors are able to prescribe for them. They should be grateful for the high principles of the medical profession, and for the federal laws that protect them both from quacks and from dangerous prescriptions. They should show this gratitude by obedience to whatever a doctor orders.

Happenings in Rome

Monthly round-up of significant events in the capitol of Christendom.

C. D. McEnniry

POPE PIUS among the workers. The altar, over the tomb of St. Peter and directly under the dome, is a "Papal Altar". It is reserved for the Pope. Nobody else may say Mass there. For more than a half-century after Garibaldi and his gang had taken the government of the city away from the Pope by force, the altar stood desolate. Since the agreement between the Holy See and the Italian Government, the Pope comes from the Vatican into St. Peter's and celebrates the Holy Sacrifice on the Papal Altar on occasions of outstanding importance. When the workers of the world—that is, workers who believe in God and imitate Christ, the Worker—sent representatives to Rome for the sixtieth anniversary of "Rerum Novarum", the workmen's Magna Charta written by Pope Leo XIII, the present Pope considered the occasion one of outstanding importance and came down into the basilica to celebrate Mass for the workers. He was met at the entrance by the Archbishops, Bishops and Canons who form the "Chapter" and chant the daily Office in the basilica. The workers greeted their Common Father with the enthusiasm of loyal sons and shouted (yes, *shouted*, and so too would you) "Long live the Pope"—"Viva il Papa" "Vive le Pape"—"Der Papst, er lebe hoch!" With the workers were their friends: bishops, monsignors and priests from all parts of the world from which the workers had come—diplomats, government officials—the Governor of the State of Vatican City, the young Prince Pacelli, nephew of the Pope, Professor Galeazzi-Lisi, the Mayor of Rome, the

Assistant Mayor of Rome, the Undersecretary of the Council, the Minister of Labor of the Province of Quebec, the Minister of Communications and the Minister of Health from Belgium, the Vice-President of Ireland, the Assistant Mayor of Vienna, the Vice-President of Rhein-Westphalia, the Mayor of Dusseldorf, Christian labor leaders from France and Spain, representatives from Switzerland, Holland, Luxemburg, U.S.A. Workers like good music. They got it. Perosi himself directed the Papal choir while they sang "Veni Sancte Spiritus", "Tu es Petrus", "O Salutaris", "O Sacrum Convivium", "Oremus pro Pontifice", "Beati qui ambulant" (by Mendelsohn), "Confirma hoc Deus". The immense multitude sang Kyrie, Gloria, Credo, led by a group of students from the ecclesiastical Colleges of Rome.

"Beloved Sons and Daughters," said the Pope in his address, "Catholic workers assembled from near and far. Here among you I am offering the holy Sacrifice of the Mass, *first*, to give humble thanks to the All-powerful God for the great progress in the social scale, in general welfare and in peace (peace between man and man, and peace between men and God) which the Catholic labor movement has been able to attain during the latter part of the last century and the first part of this. The Roman Pontiffs, beginning with the Encyclical "Rerum Novarum" of Our great predecessor, Leo XIII, have with clear vision and a courageous sense of apostolic duty, given to the labor movement—that is, to the juridical position of the worker and to

his welfare, sound principles and lofty purposes, which time and experience have amply demonstrated as necessary and wise. These principles and these purposes, as integral parts of the whole social order, the Church will ever uphold in the face of all opposition.

We are offering the holy Sacrifice of the Mass, *secondly*, for the grace to seal and confirm in you, Catholic workers, fidelity to the social program of the Church. This program rests upon three solid columns: truth, justice and Christian charity. Here above the tomb of the Prince of the Apostles, assembled around his successor, you are asked to give your solemn promise that you will always allow yourselves to be guided by these three fundamental values: truth, justice and Christian charity, and that you will strive with untiring perseverance to attain those purposes which the Vicar of Christ points out to you for your own good, for your own happiness and that of your families. Are you ready?

"We are offering the holy Sacrifice of the Mass, *thirdly*, in suppliant prayer to the Father of Mercies, that He may deign to grant peace to the world—social peace, whereby all citizens, by harmony and co-operation, will work for the peace of the nation, and world peace, for which the peoples of all nations so ardently long. Work, beloved sons and daughters, united as you are by virtue of your common Catholic faith and your high and holy ideals, work among your companions, work among your fellow-citizens for the priceless benefit of this twofold peace. Let this be your second promise here in the presence of the true and living God. Are you ready?

"May Our fatherly blessing go with you to your home lands whose concord and prosperity are the object of Our longing and Our prayers; may Our

fatherly blessing go with you to your homes and your families whose happiness in the true faith and in the sweet intimacy of domestic serenity we fervently recommend to the divine Goodness; may Our fatherly blessing go with you as you take up your daily tasks upon whose faithful fulfilment depends, not only your own welfare, but that of all the peoples, because in the present organization of the national economy you have a large share of duties and of rights. Beloved sons and daughters, stand firm in the faith, firm in loyalty to the Church. Courage! The victory of the Church is your victory, victory of souls that believe in her and are devoted to her. With the passing of the centuries she never grows old. Amid the wreckage of unstable human institutions she ever stands out bright and fresh as on the first Easter morn. She knows no sunset, and no power of earth or hell shall ever dim her primordial splendor. May the Holy Spirit, the Giver of strength, of filial devotedness and of fear of the Lord, fill your minds and your hearts, that under His divine inspiration and with His assistance, you may protect and maintain the indissoluble unity of your rights and your duties, for your earthly and heavenly salvation. With this wish We impart to you, from the fullness of Our heart, Our Apostolic Benediction."

•

On the fiftieth anniversary of the founding of their magnificent college for boys and young men the Irish Christian Brothers were admitted to an audience by the Pope: Brother Clancy, Brother Conlin, Brother Loughlin, Brother Welch, Brother Price, Brother Maher, Brother Connolly, Brother Ryan, Brother Devitt. Where is this college? In Limerick or in Cork? It is not. It is "Collegio Marcantonio Colonna" in the throbbing heart of

The Liguorian

Rome. It has trained the finest men of Rome during half a century. With the Brother Directors were 500 students and 1000 former students, among them men holding high positions in the Italian government, the Italian army, and in the Vatican court. Three of them nephews of the Pope, Prince Carlo Pacelli, Prince Gulio Pacelli, and Prince Marcantonio Pacelli. Irish training was reflected in Italian generosity. The former students and their families laid before the Pope a heap of sacred vessels, chalices, pyxes, ostensoria, to be sent to the needy missions so dear to his heart.

"How could we," the Pope said in the course of his address, "fail to recall with gratitude your venerated Founder, Brother Edmund Ignatius Rice, whose 'penetrating intelligence, consummate prudence, inflexible rectitude, indefatigable energy and tenacious perseverance' created in Ireland an incomparable work of Catholic education? In Ireland, yes; but from Ireland his Institute, traversing seas and oceans to England and North America and South Africa and India and Australia and New Zealand and Gibraltar, brought the fruits of his tireless labors. Abundant fruits also for the Church, as is attested by the long series of priests whom your Institute has given and continues to give to Her. Suffice to say that at this moment, here in the Universities of Rome, 150 young men from your schools throughout the world are preparing themselves for their holy vocation. And these indeed are but a small fraction of the great number of your students who from year to year come to sustain and augment the holy ranks of the Catholic Clergy. And it is an incontestible fact that, not the only, but certainly one of the most reliable, tests for judging the genuineness of the Catholic education in any college is the

number of vocations it gives to the priesthood, while it is preparing the others to be loyal and intelligent Catholic laymen. One fact stands out crystal clear: the influence of the priest, and of those who teach in the home, in the church and in the school remains always the first and the strongest element in forming and moulding a solidly Christian youth. What a responsibility, and also, for you, what a spur! Christian Brothers, Our great Predecessor, Leo XIII, half a century ago called you to Rome. And We, with glad heart, today renew and confirm for long years to come the mission confided to you."

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In the fall of 1750, just two hundred years ago, St. Alphonsus Liguori published "The Glories of Mary," a work of deep piety and solid theology. That book gave to the whole Catholic world a new impetus to pray with childlike love and confidence to the Blessed Mother of God. If the "Pilgrim Virgin," the Shrines of Our Mother of Perpetual Help, of Pompei and of Lourdes draw their hundreds of thousands, it is due in no small part to the love for Mary, the confidence in Mary, fostered in the hearts of the faithful for two hundred years by "The Glories of Mary." The Redemptorist scholastics of Pagani, near Naples, gave a literary-musical presentation to commemorate the bi-centenary of the appearance of this golden book. The Superior General of the Redemptorists presided. Many ecclesiastical and civil personages were present. . . .

For the first time in history an American priest has been made Grand Chaplain to a ruling Sovereign Dynasty. The Sovereign is Prince Ranier III, reigning Prince of Monaco, a country as big as a half-section Kansas farm. The priest is Father Francis Tucker, OSFS, from Wilmington, Delaware. . . .

BIBLICAL PROBLEMS

E. A. Mangan

Is There a Hell?

Problem: Can the existence of hell be proved from the Bible?

Solution: A very short and categorical answer could be given to this question. It would be: "Yes, the New Testament proves beyond any doubt the existence of hell." However, I suppose that a short discussion of the Scriptural evidence is requested.

1. *The Old Testament.* It must be remembered that in Old Testament times, God's revelation was given bit by bit, whereas Our Lord gave to the world the fullness of God's revelation to be explained by the living Church throughout the centuries.

a. In the Old Testament, the first glimmering of a revelation of the doctrine of hell is to be found in the sense of personal responsibility taught by God. Up to the time of David (about 1000 years before Christ) the teaching of the Bible regarding the future life is very vague. There was no clear discussion as to the fate of the just and the unjust beyond the grave.

b. In later books, such as Proverbs, some of the Psalms, Ecclesiastes, and Job, there is implicit affirmation of hell in the clear doctrine of universal judgment of all men by God.

c. The Prophets, especially Isaias and Daniel, have the clearest references to hell. Read especially Isaias, chapter 66, and, above all, Daniel, 12/1-2, where it is said: "At that time shall thy people be saved, everyone that shall be found written in the book. And many of those that sleep in the dust of the earth shall awake; some unto life everlasting, and others unto reproach, to see it always."

2. *The New Testament.*

a. One of the most vigorous texts and enough of itself to prove that Scripture teaches the doctrine of hell is the long passage, found in Mark, 9/42-48, where such statements as this occur: "If thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes, to be cast into the hell of fire; where their worm dieth not, and the fire is not extinguished."

b. Take this for a sample, and know that there are at least ten passages just as clear in the Gospel alone.

c. St. Paul has at least 14 clear texts asserting the existence and the eternity of hell. Perhaps the most telling is the long passage in Hebrews (10/26-31) which ends with the well known words: "It is a fearful thing to fall into the hands of the eternal God."

Prods to Perfection

Anecdotes and quotations from real life, designed to inspire practices that should be second nature to the Christian.

J. P. Schaefer

THOUGH IT BE written under the inspiration of God over the pages of Sacred Scripture, there are men who will still deny the existence of hell. So, too, though it be written over the lined faces and tortured bodies of sufferers, there are men who will, nevertheless, deny the existence of pain and disease. There are, thank God, few such men in the world. But, unfortunately, there are many who would practically deny the existence of suffering and of hell: not that they don't believe in their existence, but they would try to shut the possibility out of their lives. They put off seeing the doctor, minimize what may be symptoms of serious disease, scoff at the idea of taking medicine. So, too, many would prefer to put the thought of hell out of their minds, to avoid any such disagreeable and disturbing thought. Yet, just as doctors advise periodical physical check-ups, we, too, consider it wise and salutary now and then to force upon our minds the thought of that terrible eternal ruin which hangs over the life of every mortal man, that by its thought we may safeguard ourselves against the actuality. Hence, we print here a group of incidents and urge that you sincerely reflect upon them. Your brief meditation is capable of making your eternal future more secure.

A young French aristocrat once made a bet with his friends that he would make a mock confession before their next meeting. Accordingly he went to a priest, told him of his purpose, and brazenly recited some sins. The priest answered: "You have now confessed

your sins. It is now for me to do my part and to impose a penance upon you. Your penance will be to recite three times daily for three days the following: 'I must die, but I do not care in the least. There is a judgment after death, but I do not care in the least. There is a hell, but I do not care in the least.' " The young man told his friends of the experience, but they insisted that the bet could not be collected until the penance had been performed. At the end of three days, the mock confession was changed into a true one.

In his classical poem, the 'Inferno', Dante penned these words over the doors of hell: "Abandon all hope, you who enter here."

During the French revolution a priest was dragged before the criminal courts of Lyons. One of the revolutionists mockingly asked him: "Do you believe now that there is a hell?" "Of course I believe in it," replied the priest. "If I had not believed in it until now, your atrocious sins would awaken in me a belief in hell."

There is a legend told of an Egyptian hermit who one day found a skull. It is said that the hermit plied the skull with questions, and to his surprise the skull replied. "To whom did you belong?" asked the hermit. "To a pagan," replied the skull. "Where is your soul?" "In hell." "Are you deep in hell?" continued the hermit. "As deep as the sky is distant from the earth." "And is there anyone still deeper?" "Yes, the impenitent Hebrews." "And is there any-

one still deeper than the Hebrews?" "Yes, the bad Christians who were redeemed by Our Lord's sacred blood, but who did not appreciate this: they are deeper in hell than anyone else."

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It is said that Martin Luther was one evening seated before a fireplace with the woman whom he had seduced. He jokingly took her arm and placed it near the flames. She drew it back quickly. Whereupon Luther gave her a playful slap, and chidingly said: "You have acted ill; for, after all, we must both accustom ourselves to the fire which awaits us in hell."

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St. Gerard Majella was one day striving to convince a nobleman to give up an occasion of sin. All his efforts, however, were in vain. Finally he turned in prayer to the Lord and asked him to show this rebellious heart the fire of hell and frightful torments awaiting him if he did not amend his life. On the instant the room took on the appearance of a fiery furnace, filled with the flames of hell. Horrified, the nobleman determined to change his life.

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People used to ask the Abbot Olympian how he could live in such a narrow cell, exposed as he was to the stings of the insects and to the burning rays of the sun. He answered: "The narrowness of my cell reminds me of the prison of the damned; the stings of the insects, of the worm that dieth not; the heat of the sun, of the fire that will never be extinguished."

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This incident occurred near one of our large cities. It may have occurred hundreds of times though we may never hear of it in such dramatic fashion.—An automobile was travelling at a high speed along a highway. Suddenly the driver lost control of the car; it plunged

off the highway, crashed into a telephone pole. The driver, a young man, was miraculously unhurt, but his companion, a beautiful young girl, was thrown through the windshield to instant death. It is said that the two had sinned together that night. Two days later the boy came to the funeral parlor, where the body of the girl had been laid out, to pay his last respects to the girl whom he had loved. He was white-faced and nervous, and when he looked down upon the features of the girl another-worldly look seemed to come into his eyes. He turned suddenly from the casket, rushed madly from the room shouting shrilly: "I sent her to hell! I sent her to hell!" All efforts to quiet him were in vain. It is said that the same piercing screams were to be heard from the cell of an insane asylum later: "I sent her to hell! I sent her to hell!"

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Yes, the thought of hell is a horrible and disturbing one. For the horrors of the terrible pains of sense are capable of stirring our imaginations and intellects with visions of all-too-fearful torments. Yet, the punishment of fire and the other pains of sense with which the souls and bodies of the damned shall be afflicted will be as nothing in comparison with the privation of the vision of God which they shall suffer. The thought that they could so easily have enjoyed an eternity of happiness, and now through their own fault are eternally deprived of it, will be the most excruciating of all the torments of hell. That such be not your lot, we urge you to reflect now and then upon this terrible punishment which a just God has created to avenge sin. And may your reflections and thoughts lead you to even more serious efforts to avoid such a terrible future and to strive after the eternal happiness for which you were created.

Voice from the Vatican

F. B. Bockwinkel

A few months ago a young priest boarded a downtown bus in one of our large mid-western cities. It was a quiet Sunday afternoon, and there were about twenty passengers already on the bus. It was equipped with a radio outlet, at the time transmitting musical selections. After a little the clear voice of a radio announcer suddenly stopped the music with the words: "We interrupt this program to bring you the latest news." There was a slight pause, and the announcer went on to say: "Pope Pius XII says . . ."

The reaction of the people was interesting. For while the words of the Vicar of Christ were being read, many of them turned around to look at the young priest. With a smile, or a nod of the head, they seemed to be giving approval to the latest message of Pope Pius XII.

A hundred years ago the pronouncements of the Vicar of Christ were not heard or listened to as attentively as they are today. But with the rapid transmission of news, made possible by wireless, radio, television, etc., people the world over are now able to hear the important statements of learned men in all parts of the globe.

The writings and pronouncements of all the Popes are replete with messages of timely interest for the people of today. The principles of holiness, of happiness, of prosperity, of peace, as set forth by these great leaders of Christianity, were not inspired by expediency; they were not aimed at the advancement of one nation over another, nor of one individual over others. They were for the good of all individuals and all nations for all time.

There have been papal statements on every subject of interest to man. The Popes have talked and written about edu-

cation, marriage, labor; about men, women, children; about God, His Church, His mother. They have acted as mediators between warring nations. They have met the changing circumstances of changing times by reaffirming, with practical applications, the eternal truths of God's revelation to man. A whole world of wisdom may be found in the writings of the Popes through the centuries.

Today, more than ever before in history, people are seeking the advice and help of the present incumbent of the Vatican. Nations are sending emissaries to be near him; individuals are crossing the seas to talk with him; newspaper men, professional men, business men, people of all walks of life and of all religions, are interested in what he has to say on world affairs as well as on the topic of religion. They seem to realize that he has the answers to many of the great problems of the day; that his interests are not of the moment or of the day, but of eternity; that he is in touch, not only with the leaders of the world, but with the world's Creator.

For these reasons, and for many others, *The Liquorian* is introducing a new department into its pages. Each month this department, "Voice from the Vatican", will bring to its readers the pronouncements of one or several of the Popes on a topic of current and vital interest to all.

While it is true that God no longer talks to man directly as He did in the early days of the history of the human race, yet He does speak to them through the Voice from the Vatican. When men begin to listen to that voice, and to put into action its admonitions, then the better world that is dreamed about will become a reality.



Side Glances

By the Bystander

The Congregation of the Holy Office is the Pope's official body in Rome that has the task of protecting faith and morals throughout the Catholic world. The Pope himself is always the head of this important congregation. Under him it consists of especially learned and prudent theologians, who make a thorough study of the matters presented to the Holy Office, or that arise as a great danger to the integrity of the faith of Catholics. Among them one is called the assessor, who usually hands over to the Holy Father the decisions of the Congregation of the Holy Office for ratification. In the spring of this year, the present assessor of the Congregation of the Holy Office, Monsignor Alfredo Ottaviani, wrote an article in the *Osservatore Romano*, semi-official organ of the Holy See, on the subject of "The Dangers of Credulosity." It was directed to those who have been stirred up by reports of supernatural visions and revelations that have cropped up in recent years in various parts of the world. Because of the closeness of the author to the Holy Father himself, and the important office he holds, all Catholics should listen with great respect and submission to what he has to say, even though it was not sent out in the form of a judicial decision.

The article begins with a restatement of the Catholic position on miracles, reaffirming both their possibility and actual occurrence in the history of Christianity. Christ's divinity and His mission on earth were proved by His miracles. The early Church proved herself to the nations to be converted by the miracles God wrought through the Apostles and their first successors. Once the Church was established,

the flow of miracles diminished, but it has not ceased. In the examination preceding the beatification and canonization of saints, and in the testimonials that emerge from Lourdes, ample evidence of modern miracles is open to all. Indeed, because miracles do hold so important a place in the proof of the whole religion of Christ and the Church He founded, it is not surprising that fifty years ago, in the heyday of the anti-religious philosophies of modern times, miracles were scoffed at as impossible and ridiculed as fabrications of superstition.

From the extreme of a total denial of all miracles, many people have swung to the opposite extreme, viz., that of naive credulosity which manifests itself in an imprudent eagerness to accept as genuine supernatural manifestations, occurrences that are objectively very dubious, if not clearly natural or fraudulent. The evil of this tendency is greatly increased by the fact that so often those who are thus foolishly carried away show no respect for the authorities of the Church nor for the obligation of obedience on which the Church is founded. Monsignor Ottaviani expresses it in these words. "For some years past we have been witnesses of a popular hankering for the wonderful, even when it concerns religion. The faithful repair in vast crowds to places where visions and wonders are supposed to have taken place, and, at the same time, abandon the Church, the sacraments, and instruction. People who are ignorant of the first words of the Creed set themselves up as ardent apostles of religiosity. Some of them do not hesitate to speak of the Pope, the Bishops, and the clergy in terms of severe

reprobation and then grow indignant when the latter do not take part, together with the mob, in all the enthusiasms and outbursts of certain popular movements." Among the examples of such religiosity, accompanied by disobedience to Church authorities, Monsignor Ottaviani lists by name the misguided enthusiasm shown in America for the events at Necedah, Wisconsin.

The article then lays down the fundamental principle that must govern all Catholics in their practice of the true religion. First of all, "a good Catholic knows from his catechism that true religion rests in the true faith, in revelation, which ended with the death of the last Apostle and has been entrusted to the Church, its interpreter and custodian. Nothing else necessary to our salvation can be revealed to us. There is nothing more for which we must look. We have everything, if we wish to make use of it. Even the most accredited visions can furnish us with new motives for fervor but not with new elements of life or doctrine. True religion abides essentially, apart from in the conscience, in the love of God and the consequent love of our neighbor. And, more than in acts of worship and rite, the love of God consists in doing the will of God, obeying His commandments. This is true religion." Thus, between keeping the commandments, obeying lawful ecclesiastical authorities on the one hand, and following the so-called revelations of a supposed mystic on the other, the only choice for the good Catholic is the former. That is true religion; the latter, when opposed to the former, is religiosity.

The second principle of which Monsignor Ottaviani reminds all Catholics is that sanctity essentially consists not in preter-

natural gifts of visions, prophecies and wonders, but in the heroic exercise of virtue. "We must not confound holiness with what can be and is, as a rule, an unmistakable sign of holiness, but not always sufficiently clear so as not to need the necessary supervision of religious authorities." He adds that even when the Church canonizes a saint she does not thereby guarantee the preternatural character of all the extraordinary facts connected with his life. Still less does she approve all his personal opinions, nor all that is written about him "by biographers with more imagination than judgment." She declares that his practice of virtue was heroic, and thereby reaffirms for all the faithful that heroic virtue is the essence of sanctity, not visions and prodigies.

The article ends with an appeal to all Catholics to exercise prudence in regard to reports of visions and revelations. "Let Catholics hear the word of God which the Church, and the Church alone, preserves and repeats whole and incorrupt. Let them not run like sheep without a shepherd after other voices seeking to drown the voice of God when it is true that they oppose the voice of the Church. We have Holy Scripture, we have Tradition, we have the chief Shepherd and a hundred other shepherds next door to our homes. Why should we offer the spectacle of fatuousness or unhealthy exaltation before those who oppose and despise us?" Those who scoff at religion will only scoff the more when Catholics become almost hysterical over dubious portents. Those who reject authority in religion will only be hardened in their individualism when they see Catholics preferring the fantasies of individuals to the teachings of Christ's representatives on earth.

Learning to cover up an aching heart, to smile when you would weep, is what one must learn if he would live the masterful life.



Catholic Anecdotes

Refreshment

A movie actor who was a good Catholic, but whom we would not expect to be enthusiastic about a retreat, once expressed these thoughts about making a retreat:

"When I am worn out from my work, and the petty details of my life take on the proportions of mountains, I retire to a monastery. There I make what we call a retreat. I see no one from the outer world and I read no newspapers. Each day I listen to a short instruction. One of the religious speaks about life and death, about the brevity of existence and the certainty of death and about the best way to live as a preparation for death.

"This may seem to you very somber. But it is not so for me. Quite the contrary. It helps me recover the sense of proportion which I had lost, to realize the futility of the little things which had troubled me. It is a kind of spiritual housecleaning to which I go. Thanks to it, I return to the world fortified with a feeling of freshness and assured of recognizing what is essential in life."

The Riches of a Bishop

St. Augustine was consecrated bishop of Hippo in Africa in December of the year 395. His consecrator was the aged bishop Valerius, and at first Augustine acted as auxiliary. But in the next year Valerius died, and Augustine succeeded him as head of the diocese.

His first act as bishop was to make provision for the poor. In order to do

this, he went deeply into debt, and he was able to pay off this debt only later through the donations of the rich among his flock.

An extract from one of his sermons indicates what fires of charity burned in his heart towards his flock:

"I do not desire to be saved without you. What shall I desire? What shall I say? Why am I a bishop? Why am I in the world except to live in Jesus Christ? It is but to live in Him with you. This is my passion, my honor, my glory, my joy and my riches."

Slaking Thirst

It is sometimes difficult for us to realize the hardships undergone by the early discoverers and pioneers in North America. Active among them in the far west were the padres, and of these, perhaps the most famous was the redoubtable Junipero Serra, whose cause for canonization is being advanced.

Many stories are told of the holy Franciscan's virtues, and the following incident illustrates well his iron fortitude.

Serra's sea journey to the new continent lasted ninety days, and during that long period, the ship's supply of fresh water ran very low, so that the crew and passengers suffered greatly from thirst.

When someone asked Fra Junipero how he was bearing up under the inconvenience, he answered stoutly:

"Oh, it does not bother me too much. I have found the secret of not being thirsty. It is to eat little and talk less, so as not to waste the saliva."



Pointed Paragraphs

Orders from the Top?

There is a peculiar belief, among those who have been brought up to look upon the Catholic Church as a great danger to freedom, to the effect that Catholics may not express an opinion on any subject without waiting for orders from their Church authorities as to what they should say. This belief is responsible for the fear, often openly expressed, that if Catholics were permitted to hold certain key offices in the state, it would really be the Pope and the hierarchy who would dictate all their opinions and decisions.

No better proof of the silliness of this belief, and the fear that springs from it, could be found than in a sampling of Catholic opinion on the MacArthur-Truman controversy over the past several months. The issues were of international importance. If there were any such thing as "a party line" handed down to Catholic leaders, one would expect it to be enforced here.

The facts prove that there is no such thing. Prominent Catholic publications, all put out at least with ecclesiastical approval, took opposite sides in the controversy, sometimes with heat.

On one side: *Commonweal* thought MacArthur dangerously wrong. *America* defended President Truman's handling of the MacArthur case. The *Michigan Catholic* said that MacArthur should have resigned and that the President acted with courage. Both Pittsburgh Catholic papers came out against MacArthur's ideas.

On the other side: *The Baltimore Catholic Review* talked about our "ineffably stupid, if not inexcusably trait-

orous policy in Asia." *The Southern Cross* (San Diego) called the opponents of MacArthur "blunderers." The *Northwest Progress* (Seattle) went to bat for MacArthur and against the administration.

Even the columnists who are widely syndicated in Catholic papers differ greatly. Father James Gillis, as might be expected from his frequently expressed views, lambasted the administration. Father Higgins, in an equally widespread column, had sharp criticism for MacArthur.

The point is that there is no "party line" for Catholics apart from the rigidly limited field of faith and morals. Outside of that field, each one is free to study public issues as they arise, and to express whatever opinions he may hold.

Cruelty in Reverse

The Society for the Prevention of Cruelty to Animals is a noble organization. Its officers release cats from telephone poles, birds from imprisoning garrets, stray dogs from cliffs, and squirrels from chimney flues. They also take over the capture of snakes and other wild things that roam into cities and terrorize neighborhoods. They promote laws and injunctions that prevent human beings from abusing animals of any kind.

Once in a while, however, the SPCA finds its concern for animals merging into disregard for human beings. This is not surprising, in view of the fact that there are people who prefer dogs to children and cats to a family of their own. Some of this reversion, not to say

perversion, can be expected now and then to worm itself into the SPCA. It is not, let it be noted, the rule, but the exception.

An instance of this occurred in New Orleans recently. The SPCA set up a stray dog refuge across the street from the convent of the Sisters of the Blessed Sacrament for Indians and colored people. The Sisters, part of whose work is teaching at Xavier University, found it impossible to study or sleep on account of the yelping, whining and barking of the assembled dogs across the street. Finally they were forced to have a temporary injunction issued against the Society for the Prevention of Cruelty to Animals on the score that they were being cruel to people.

The SPCA has remedied the situation. And we hope it has added a notation to its charter to the effect that kindness toward animals never justifies thoughtlessness and unkindness toward people.

Blanshard Rides Again

A couple of years ago Paul Blanshard wrote a book entitled "American Freedom and Catholic Power." This book pretended to prove that it is impossible for anyone to be a good Catholic and at the same time a loyal American. According to his own statement, he sold 160,000 copies of this prejudice-promoting screed. Now he has come out with a second book entitled "Communism, Democracy and the Catholic Church." If you are a Catholic, this is the argument that Blanshard presents to you:

You believe that God created you out of nothing, made you to His own image and likeness, destined you for everlasting happiness. But you also believe that you must be subject to God, obey His laws, carry out His will, if you want to win your eternal hap-

piness. *Therefore you are like Communists who are subject to Stalin.*

You believe that Jesus Christ was the Son of God, who lived some thirty-three years to teach you by example and word, and then died on a cross to redeem you. You believe that you must be subject to Christ, you must obey His commands, you must not change, to suit your own convenience and passions, a single directive He gave you for the salvation of your soul. *Therefore you are an enemy of democracy and as dangerous as a Communist.*

You believe that Christ founded a Church and gave it authority to teach, to administer sacraments and to command in His name. You believe that Christ promised to protect this Church from error in its official doctrinal teaching and in its promulgation of laws necessary for salvation. To such authority you find you must submit, as you love your immortal soul. *Therefore you are under the heel of a dictator as dangerous as Joe Stalin.*

You believe that the spirit of democracy is based on the objective truth that every human being is an immortal child of God, destined for heaven, whose right to work out his salvation you must respect and whose happiness you must promote with charity. *Therefore, according to Blanshard, you are a dangerous enemy of democracy.*

You believe that personal ambitions for money, pleasure or honor cannot change or modify the eternal laws that God made for the eternal happiness of man. You believe that truth is one and indivisible, and within the grasp of all, and that it is not established by a majority vote but by evidence and proof. *Therefore, according to Blanshard, you are an enemy of the state and a slave of the hierarchy.*

Silly, isn't it? Pray for the man who is so misguided or malicious.

School Children and Daily Mass

There are two schools of thought about daily Mass for children attending Catholic schools.

One school states that they should neither be ordered nor urged to attend daily Mass. This school of thought harks back to the days when Mass attendance was compulsory each day for almost all parochial school children. It professes to see a terrible danger in such compulsion. It is aghast over the fact that some of those who were thus made to attend daily Mass did not turn out so well. It quotes adult Catholics who say, "I got too much religion when I was a kid in school." The children, they say, therefore, should be left entirely free in this matter. The result is that perhaps a dozen or two out of several hundred will be found at the Mass which immediately precedes the opening of school each day.

The other school of thought maintains that it is good for children to be trained early in life to attend Mass as often as possible. Catholic schools, they say, are religious schools, and the heart of the true religion is the Mass. No better way of beginning the school day could be found than by having the children gather around the altar for the re-enactment of Calvary.

We believe that the second school of thought has all the better of the argument.

It is no valid argument against this view to say that the child does not yet understand the importance of the Mass and should be asked to do nothing that it does not understand. One of the purposes of education is to train a child in things it does not yet fully understand. Moreover the instructions given a child in school can and should increase its understanding of the Mass from year to year.

It is no convincing argument against

this view to say that children will become "fed up" on religion if they are made to attend daily Mass. A minority will pretend that they were "fed up" for this reason, but this will never be the whole story. Other factors will be really responsible for their neglect of religion in later years. The majority will profit throughout their lives by the training of their youth.

We do not condemn the authorities of Catholic parochial schools who have decided not to insist on daily Mass before school. There may be ample local reasons for their decision. But we urge parents of such children to encourage, to the point of insistence, their children to attend Mass each day. And also to receive Holy Communion. From so small a sacrifice they will reap incalculable benefits.

Rendering to God

Religion means more than merely attending Mass on Sunday and knocking down the man who dares say a word against the good sisters or the Pope. It is a way of life. It is something that colors every action, every thought, every word of every day of the week.

Take the case of Mr. Smith (a fictional name) who lives in St. Cloud, Minnesota. Mr. Smith has nine or ten children, and he is proud of every one of them. He is not sorry that he has them. He tolerates no sympathy from his neighbors (some Catholics amongst them) who cluck and shake their heads when the subject of his family is brought up. He and his wife have so lived for their children and have succeeded in permeating their children's lives so thoroughly with the Faith that they, the children, look upon their parents not only as their parents but as their best and closest friends. Of course, the rosary is said in the family every evening.

But Mr. Smith has made the Catholic religion a way of life in the manner of his handling the business in which he is engaged. He owns a grocery store. Believing firmly that God meant what He said when he forbade work on Sunday, he refused for a long time to keep his store open on Sunday.

This worked an inconvenience on the people of the neighborhood. They begged him to open his store on Sunday. Mr. Smith listened. But before he consented to do anything about it, he got an opinion on the matter from his parish priest. The opinion stated that under the circumstances it would not be wrong to keep the store open for a period of time on Sunday. Only then did Mr. Smith give in. But he gave in on only one condition. It was this. *Every penny that he made on Sunday would go back to the church.*

Lessons in Slander

Mr. Paul Blanchard and Bishop Oxnham are not the first to make incredible and fantastic statements about the Catholic Church. They are only carrying on a program against the Church that was well organized in the days of the Reformation and continued unabated in its fury down to the present day.

In 1536 Martin Luther, ex-monk and ex-priest and founder of the Lutheran religion and indirectly of all Protestantism, had this to say about the Church in an introduction he wrote for a book called "The History of the Popes" by a certain Robert Barnes: "All who have the spirit of Christ can bring no higher or more acceptable praise offering to God than all they can say or write against the bloodthirsty, unclean, blasphemous prostitute of the devil—the Roman Church."

Luther also collaborated in a history of the Church which told the story of a convent that existed in the days of

Pope Gregory I and in the fish pond of which rested *six thousand children's heads*. It must have been a very large fish pond to be able to hold so many heads without flowing over and spoiling the whole garden.

Later on a history of the Pope appeared in England which characterized "Popery" as "avarice, ambition, sacrilege, perjury, an absolute contempt for everything sacred, the most amazing dissoluteness, every species of debauchery in excess, a total depravity and corruption of doctrines and morals." And these words were mild in comparison to the ones used in *several hundred* other books published during the 17th and 18th centuries. Many of the things said about the Catholic Church in these books could not be repeated here without getting us into trouble with the government over the law that forbids the sending of obscene literature through the mails.

An effective series of lectures was given at Harvard University, starting in 1750 and continuing almost up to the opening of the 20th century, whose whole purpose was the vilification of the Catholic Church. The prospectus of these lectures said that the lectures were given for "detecting and convicting and exposing the idolatry of the Romish Church; their tyranny, usurpation, damnable heresies, fatal errors, abominable superstition, and other crying wickedness in high places."

There is not a reputable historian today, no matter what his religious beliefs, who holds that a single word of the above accusations is factual. It is all fabrication, all lies. And yet, the supposedly learned Mr. Blanchard and the supposedly spiritual Bishop Oxnham go right along with the lies as though they were the solemn truth. Luther and those who propagated his misstatements have their progeny in our own day.



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS VICTORIES OF THE MARTYRS

Selected and Edited by J. Schaefer

Sept. 9: Sts. Dorotheus and Gorgonius, Chamberlains:

Fear gripped the heart of the Emperor, Diocletian, when a fire broke out in his palace at Nicomedia in the year 303. Playing upon his fears, a number of malevolent courtiers suggested to the emperor that the disaster had been planned by the Christians in an effort to burn him alive. Enraged, the Emperor turned upon the Christians, determining to exterminate them from the empire. He sent orders to all the governors that they should put to death all the Christians in their provinces. There was to be no exception whatsoever to the execution of the imperial edict. And that it might be effectively carried out Diocletian threatened the officials with loss not only of their offices, but of their very lives.

Galerius, the son-in-law of Diocletian, was an implacable enemy of the Christians. To incite the emperor even more against them he caused the palace to be set afire a second time. Once more the Christians were accused of firing the palace in an effort to destroy both the emperor and his entire household. Diocletian's rage knew no bounds. The first victim of his wrath was one of his own chamberlains, a zealous Christian named Peter. When commanded to sacrifice to the gods or lose his life, the Christian chamberlain replied: "I would rather lose my life than my religion. How can I be expected to sacrifice to the devils, who are our enemies?" When he had made this bold statement, he was hoisted into the air and scourged most cruelly upon every part of his body. After this brutal

form of torture, Peter was taken down and vinegar and salt rubbed into his torn flesh. He was then roasted upon a gridiron, and expired in this torture.

Diocletian was well aware that the lord Chamberlain, Dorotheus, and Gorgonius, one of the principal officers of his household, were Christians. Even in the heart of the tyrant, however, there was a soft spot; he could not bring himself to condemn them to death, for their fidelity and virtue had endeared them to him. The two saints, however, had other intentions. They had witnessed, with a species of pious jealousy, the martyrdom of Peter. Finding themselves alone with the emperor one day, they dared to protest respectfully to him against this unjust persecution of the innocent, which had been imposed upon him by malicious men. They continued: "What evil has Peter done, my lord, to merit so cruel a death? True, he was a Christian; but what subjects are there in the whole empire more faithful than the Christians? If to be a Christian be a crime, we are willing to die for it. But it is no crime; on the contrary, we are obliged to adore the one and only true God."

At this protestation, Diocletian was torn between his regard for the saints and his hatred for their religion. But Galerius soon caused the latter to prevail. The saints were informed that they must renounce their faith or suffer death. When they refused to comply with the wishes of the emperor, they were scourged so cruelly and their blood flowed so freely that the torture had to be suspended lest they should expire under it. However, when it was

discovered that they were still alive, and firm in their resolution, they were roasted over a slow fire, upon a grid-iron, and then strangled. It was on September 9, in the year 303, that these two saints consummated their sacrifice, offering a striking example of the love of God, and an acceptable holocaust to His honor.

Their relics were subsequently brought to Rome, and buried on the Via Latina; from here they were translated by Pope Gregory IV, to St. Peter's Church, in the year 764. Pope Paul the First granted the body of St. Gorgonius to the Bishop of Mentz, and it was again translated, in the year 1595, to Pont Mauson, where it still remains.

Sept. 29: Sts. Cyprian, Magician; and Justina, Virgin:

Cyprian was born at Antioch in Syria of a noble and wealthy family. Being pagans, they educated him in superstitious idolatry, and especially in the practice of magic. He made such progress in the magical arts that he came to be recognized as the most famous magician of Greece. Cyprian even went so far as to familiarize himself with diabolical practices, so that there was no sort of abomination too hideous for him to undertake. He even descended to such depths as to bleed children to death, in order to offer their blood to the demons. This impious life he continued until his thirtieth year, when it pleased the Almighty to make of him an illustrious example of His great mercy.

His conversion occurred in this manner. There lived at Antioch a young lady called Justina, who, though her parents were idolators, had embraced the faith upon hearing a Christian sermon and had consecrated herself to God by a vow of virginity. Her extraordinary beauty had captivated a young gentleman named Agladius, who used

every effort at his command to persuade her to marry him. He was continually repulsed, however, and finally had recourse to Cyprian, requesting the great magician to change her resolution by some magic spell. In vain did the wizard employ all his arts. And St. Gregory narrates that the devil himself made use of all his temptations in an equally vain effort to effect her fall. For the holy virgin placed herself under the protection of the Mother of purity, and thus remained faithful to her vow. Cyprian upbraided the devil with his impotency in not being able to overcome a young virgin, but he was answered that she was rendered invincible by the God of the Christians. "Since, then," replied Cyprian, "the God of the Christians has more power than you, I would rather serve him than you."

Cyprian, accordingly, went to a priest, named Eusebius, who had been a friend of his, and from this clergyman he received great encouragement and comfort, particularly against temptations to despair. For it was with such temptations that the devil chose to afflict him, upbraiding him with his past crimes. By the charitable assistance of this holy priest, Cyprian, once a monster of fiendish deformity, became an exemplary Christian, and was instrumental in the conversion of many idolaters. It has even been claimed that upon the death of the Bishop of Antioch, Cyprian was raised to that See. In the persecution of Diocletian, Cyprian and Justina were both arrested by Eutolmus, governor of Phenicia. When the two saints continued resolute in the profession of their faith, the governor caused Justina to be scourged and Cyprian to be inhumanly torn with iron hooks, then sent them into separate dungeons. When the two saints came forth from this ordeal unharmed, they were sent to the emperor, who commanded them to be beheaded.



CATHOLIC AUTHOR OF THE MONTH

Josephine Mary Ward, 1864-1932

Pioneer Catholic Novelist

I. Life:

Josephine Mary Ward was a member of one of the most prominent Catholic families in England. Her father, James Hope, added Scott to his name when he married the granddaughter of Sir Walter Scott. After the death of his first wife James Hope-Scott married the daughter of the Duke of Norfolk whose family had never lost the Faith. Josephine Mary, the child of this second marriage, was born on May 18th, 1864. Her education was received entirely from private tutors. By her marriage in 1877 to Wilfrid Ward she became a member of the famous convert family of William George Ward who had preceeded Newman into the Church from the Oxford Movement. Wilfrid Ward was the biographer of Cardinal Newman and a very influential leader in the transition period in English Catholic life. During the time from 1870 until 1920 the old and new Catholics emerged from a confined and restricted Catholic atmosphere into the national life in literature and politics. Mr. and Mrs. Ward were intimate friends of such widely different persons as Thomas Huxley, Lord Tennyson, Baron Van Hugel, Cardinal Manning, and Cardinal Newman. Rev. Leo Ward, Maisie Ward Sheed and Mrs. Francis Blundell, the three children of the Wilfrid Wards, all are recognizable names in the Catholic literary revival. In the last years of her life Mrs. Ward gave platform lectures for the Catholic Evidence Guild. After an operation Mrs. Ward died in London on November 21st, 1932.

II. Writings:

The English novel was born under Prot-

estant and humanitarian auspices and the leaders of the Catholic revival were slow in entering the fiction field. Mrs. Wilfrid Ward and Richard Dehan were among the pioneers in the Catholic novel and they endeavored to bring the concept of life as a totality, nature elevated by grace, into the novel.

The novels of Mrs. Ward present the Catholic attitude toward life and modern problems. *One Poor Scruple*, her first novel published in 1889, deals with the problem of remarriage after divorce. *Out of Due Time* is concerned with the modern scientific spirit. *Shadow of Mussolini*, published in 1927, presents a sympathetic picture of Mussolini and Don Luigi Sturzo. *Job Secretary* is the story of a married secretary and her married employer. *Horace Blake* is a psychological study of an immoral dramatist who returns to his Faith on his deathbed.

III. The Book:

The English Reformation has been a favorite subject for Catholic novelists. *Tudor Sunset*, published the year of her death in 1932, is the story of the persecution of the Catholics during the last days of the reign of Queen Elizabeth. The novel is packed with action and presents a good picture of the difficult days for Catholics in sixteenth century England. *Tudor Sunset* is one of the better Catholic novels and is a fine story by Mrs. Wilfrid Ward, who bridges the period between the early days of the Catholic novel and the books of contemporary Catholic novelists.

BOOK REVIEWS FOR SEPTEMBER

Religious Training of the Young

The Catholic Mother's Helper. By Sr. Mary, I.H.M., Sr. Mary Roberta, O.P., and Sr. Mary Rosary, O.P. 142pp. Paterson, New Jersey: St. Anthony Guild Press. Paper cover, \$1.50; cloth cover, \$1.75.

A B C Religion. By Sr. Mary, I.H.M. 109pp. Huntington, Indiana: Our Sunday Visitor Press. Paper Cover, \$25.

Parent-Child. A Manual for Parish Discussion Groups. 67pp. Detroit: Council of Catholic Women. Paper cover, \$25.

These three booklets reflect the recent widespread concern about the Catholic education of the child in the home.

The largest of these booklets, *The Catholic Mother's Helper*, is concerned with the formation of the child in the personal friendship with Christ. Its purpose is well stated in the preface: "We have said we are not attempting to make the child 'pious', but rather to make him a friend of Jesus Christ. A friend of Jesus imitates Him, does what He does, loves what He loves, and thinks as He thinks. The 'pious' child, as we ordinarily use the term, is one who thinks little of Jesus. He has learned to do certain religious 'stunts' or 'practices' and he does them as he might play at being a policeman, a milkman, or a lion."

Each of the three authors is responsible for one of the three sections of the book. Part I outlines the basic principles that guide the religious training of the child up to the fifth year; Part II gives practical lessons of the principal religious truths that the mother should teach the child; Part III tells the important stories from the life of Christ and the Blessed Virgin. The appendix evaluates various books and pamphlets that will supplement the context of the book.

ABC Religion considers some of the fundamental points in the Catholic education of the pre-school child. After preliminary chapters on the dignity of the mother and the child, the author makes practical suggestions for religious teaching and devo-

tions. A few stories of holy children and an appendix with further references complete the pamphlet.

Parent-Child is the manual used by the Detroit Archdiocesan Council of Catholic Women for its leadership training program. This booklet considers the Parent-Child relationship from birth through the teens, and deals with religious as well as moral training. The author furnishes pointers on the common problems of childhood: temper tantrums, food prejudices, enuresis, disobedience, lying and fear.

The Liguorian recommends these three books to parents who are conscious of their primary obligation to educate the child before he enters school, as well as during the time he is under the care of his teachers. Parents who do not know how to begin this religious instruction and those who do not have the time to gather the necessary material will find these pamphlets of invaluable assistance.

A Strange Conversion

Susanna Mary Beardsworth. Her Life, Conversion, Mysticism. By Pascal P. Parente. 195pp. St. Meinrad: The Grail. \$3.50.

Several years ago a book was published about the conversion of a French woman to the Catholic Church as a result of messages from a ouija board. This book, before the reviewer now, records the journey to the Church of Mrs. King, the married name of Susanna Mary Beardsworth, who was drawn to the one true Faith by what she professed to learn in automatic writing. Even though her staunch Protestant training caused her to fight against the tendency of the writings, she eventually became a convert.

Susanna Beardsworth was an uneducated girl who at an early age began to work as a lather girl in her father's barbershop. An unfortunate ending to her first marriage caused her to come to the United States.

She began to receive messages in automatic writing and also acquired the ability to draw symbolic religious pictures. All these manifestations led her to consult a learned priest for advice. Strange to say, not much instruction was necessary as Susanna had been taught most of the lessons of the catechism by the automatic writings in a semi-trance state.

This is certainly a strange book about which a fair judgment is difficult. First of all, no definitive criticism can be made so long as Mrs. King is living. The prudent attitude is one of great hesitancy in accepting these revelations as certainly supernatural in character. Automatic writing is not an ordinary means that God utilizes to make His truths known. Besides, the ouija board has been forbidden by the Church because of the superstition that is always present, and the diabolical intervention that is frequently found. On the negative side also, the drawings seem very childish to this reviewer, although the author quotes the very laudatory comments of some art critics. From the human viewpoint some rather intensive studies of the phenomena were made by the psychic and spiritualistic investigator, Dr. W. F. Prince.

In favor of the supernatural nature of these manifestations is the fact that they led Mrs. King to the truth of the Catholic Church. Secondly, a learned priest, Father Pascal Parente, S.T.D., Ph.D., J.C.B., who is professor of Ascetical and Mystical Theology at the Catholic University, seems to believe that the phenomena are genuine. In his own words: "Her conversion is of interest because it shows that her mysticism must be of charismatic value." Later on in the preface he sounds a note of caution. "Indeed, the large number of self-styled mystics, of false visionaries and frauds, well justifies great caution and prudent reserve in every case of this sort. On the other hand, it would be absurd to condemn all extraordinary manifestations, as if charismatic graces were no longer found in the

Church and all manifestations of the Spirit were to be limited to the early centuries of Christianity." This prudential reserve receives recent support in the official statement of the Holy Office which warns the faithful about being too eager to see supernatural manifestations where there are none present. Many Americans are becoming almost hysterical in the cult of alleged visions and supposed stigmatists, so that it is with a note of warning that this book is reviewed. The best course is to suspend judgment and to await the authoritative pronouncement of ecclesiastical authorities.

A Saint and a Missionary

St. Gabriel. By Mabel Farnum. 235pp. Canfield, Ohio: Society of St. Paul. \$2.00.

The Seed and the Glory. By Mary Ellen Evans. 250 pp. New York, N. Y.: Declan X McMullen Co. \$3.00.

In the nineteenth century in Italy there were born two men who were to achieve greatness in the history of the Church. Francis Possenti was to become the Passionist Saint Gabriel of the Sorrowful Virgin in the few short years allotted to him; Samuel Charles Mazzuchelli was to leave his native Italy and become an extraordinary Dominican missionary in Midwestern America.

When Pope Pius the Eleventh raised Frater Gabriel to the honors of the altar, he proclaimed him as the modern Gonzaga, the patron of youth. The first English life by the veteran hagiographer, Mabel Farnum, well explains the reasons for the Papal statement. Francis Possenti was born in 1856, the son of the Chief Magistrate of Spoleto. He began to taste deeply of the pleasures of the world, to which his family position and wealth gave him ready access. Several serious illnesses and the death of his beloved sister were necessary before Francis made his final decision to enter the Passionist novitiate. His worldly reputation caused one of his priest-professors to exclaim to his class when he

The Liguorian

first learned of Francis' vocation: "Have you heard the news about the dancer? Who would have expected that!"

Yet this "dancer" reached the heights of sanctity in the twenty-four years that God allowed him for this task. With the same natural ardor with which he had plunged into the enjoyment of the world, Frater Gabriel gave himself entirely to God. Mabel Farnum has given a simple and inspirational account of the life of this young cleric who reached his goal even before he was privileged to offer his first Holy Mass.

While Francis Possenti fulfilled the Will of God in the seclusion of the seminary in his native Italy, Samuel Mazzuchelli followed the same Will of God into the wilderness of early eighteenth century Mid-America. The visit of the Dominican missionary, Father Rese, later to be Bishop of Detroit, was the beginning of the call for Samuel. After his ordination Father Mazzuchelli began his life of service to his Church and Order in the new land. His missionary travels took him to work among the Indians and settlers at Sault Ste. Marie, and among the pioneer Catholics in the region around Dubuque, Iowa. He found his Catholics without priests and churches and he remained in their midst and built, partially with his own hands, many churches in Dubuque and the neighboring territory of Wisconsin and Illinois. Father Mazzuchelli built the Cath-

edral in Dubuque and prepared the way for its first Bishop whom he served as Vicar General. His fame as an architect was so great that he was called in to assist with the plans for the new state capitol at Iowa City. The first book published in the Northwest Territory was written by the zealous missionary. The Dominican Sisters at Sinsinawa, Wisconsin, revere Father Mazzuchelli as their founder. For many years he worried about the little that he was able to do for the establishment of his Order in the Midwest, and finally founded the first Dominican community of men at Sinsinawa. Father Mazzuchelli was loved by all the people of his territory, and it is interesting to note the way in which the Irish people took Father "Kelly" to their hearts. His long life of missionary zeal was closed when he died from pneumonia contracted on a sick call.

Miss Evans has written a dramatized life of this great builder and missionary. The documents in the archives of the Archdiocese of Dubuque and the chronicles of the American Dominicans have been the principal sources of the material. The use of realistic dialogue and literary skill has made this book more than just an ordinary life of a great missionary. *The Seed and the Glory* presents a fascinating period of early Catholic Americana and a living portrait of one of the great brick and mortar priests. It is hoped that Miss Evans will follow her first book with many others.

BOOKS RECEIVED FOR REVIEW

Bruce Publishing Co.: *Fire in the Rain*.

By Rev. William L. Doty; *Total Empire*.

By Edmund A. Walsh, S.J.

Catholic University of America Press:

Categorical Valuation of Jews Among

Catholic Parochial School Children. By

Sr. M. Jeanine, O.S.F.

B. Herder Co.: *The Corporate State*. By

Joaquin Azpiazu, S.J.; *The Mystical Evo-*

lution in the Development and Vitality

of the Church. Vol II. By John G. Arin-

tero, O.P.

Marquette University Press: *Method in Metaphysics*. By Robert Henle, S.J.

Declan X McMullen: *Recollection*. By Antoin G. Sertillanges, O.P.

Sheed and Ward: *Portrait of Leon Bloy*. By E. T. Dubois.

Templegate, Springfield, Illinois: *My Witness, Bernadette*. By J. B. Estrade.

Weston College: *Depth Psychology, Morality and Alcoholism*. By John G. Ford, S.J.

The Liguorian

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Scranton, Pa.

I. Suitable for Family reading:

Venture in the East — *Lancaster*
Nothing Serious — *Wodehouse*
Father Paul of Graymoor — *Gannon*
The Greatest Bible Stories — *Free-
mantle*
The Great Disciple and Other Stories
— *Ready*

The Lives of the Saints — *Engelbert*
This Is War — *Duncan*
Joy Street — *Keyes*
Rain on the Wind — *Macken*
Kon-Tiki — *Heyerdahl*
Profile of Youth — *Daly*
The Mohawk Ladder — *Gerson*
The Seventeen Reader — *Ivens*
Insurrection — *O'Flaherty*

II. Suitable for adults only:

A. Because of advanced style and contents:

The High Calling — *Street*
A Woman Called Fancy — *Yerby*
A Certain Widow — *Dever*
I Had to Know — *Baker*
Literary Frontiers — *Adams*
Three to Get Married — *Sheen*
Island Interlude — *Koch*
No Woman's Country — *Langley*
The Great Books, Vol. III — *Gardiner*
Compound Fractured French — *Pearson*
A Soldier's Story — *Bradley*
The Innocent Eve — *Nathan*
My Window Looks Down East — —
Graham
The Black Angel — *Woolrich*
We Barrymores — *Barrymore*
Watch Out for the Weather — *Berke*
Tradition of Freedom — *Bernanos*
Church Lobbying in the Nation's Capitol — *Ebersole*

A Few Buttons Missing — *Fisher*
Mary Garden's Story — *Garden*
Circus Doctor — *Henderson*
World So Wide — *Lewis*
The Chain and the Link — *Miller*
The Song at the Scaffold — *von le Fort*
A King's Story — *Windsor*
Trio — *Maugham*

B. Because of immoral incidents which do not invalidate the book as a whole:
The Big Sky — *Guthrie*
The Ragged Ones — *Davis*
Festival — *Priestley*
Morning Journey — *Hilton*
Washington Confidential — *Lait*
Desperate Moment — *Albrand*
The Weight of the Cross — *Bowen*
April Snow — *Budd*
The Rose and the Flame — *Lauritzen*

III. Suitable for only the discriminating reader:

God's Men — *Buck*
The Island in Time — *Pawel*
The Morning Watch — *Agee*
Viper in the Fist — *Bazin*
Human Fertility — *Cook*
God So Loved the World — *Goudge*
One Woman's Fight — *McCollum*
The Return from Babel — *Spring*
The Family Kingdom — *Taylor*
His Eye is on the Sparrow — *Waters*

IV. Not recommended to any reader:

The Scandalous Mrs. Blackford — *Kane*
From Here to Eternity — *Jones*
Portrait of Isabelle — *Corbett*
This is the Hour — *Feuchtwanger*
A Mouse is Born — *Loos*
New York, 22 — *Chase*
The Naked and the Dead — *Mailer*
The Conquest of Happiness — *Russell*

The Liguorian will order any book from any publisher for any of its readers. Write to The Liguorian Book Service Department for books you desire to own.



Lucid Intervals

A glue factory stands near a certain railway. Its charms are not for the nose, and therefore a lady who traveled the road frequently carried with her a small bottle of lavender salts. One morning an old farmer took the seat beside her. As the train neared the factory, the lady open her bottle of salts. Soon the whole car was filled with the horrible odor of the glue factory. The farmer put up with it as long as he could, and then shouted:

"Ma'am, would yew mind puttin' the cork in that there bottle?"

Teacher: "Bessie, name one bird that is now extinct."

Little Bessie: "Dick."

Teacher: "Dick? What sort of a bird is that?"

Little Bessie: "Our canary. The cat extinted him."

Dad's favorite expression was "holy smoke"; it served as an ejaculation, or an expletive, and was frequently used. One Sunday Dad took brother Joe, aged five, to church with him. It was Joe's first visit. After Mass there was benediction. Joe watched the ceremony with great interest; he seemed particularly impressed with the censer and the incense arising from it. "Dad," he whispered into his father's ear, "is that the holy smoke machine?"

A Sunday school teacher asked her scholars with what weapon Samson had killed so many Philistines. All of the youngsters hesitated, when the teacher, to clear up the matter, pointed to her jaw, and said, "What is this?"

A light broke on the face of one of the children. "Oh, I know, Miss Brown! It's the jawbone of an ass!"

A group of ministers and a salesmen's organization were holding conventions in the same hotel. The catering department was working at top speed, serving dinners to both.

The salesmen were having "spiked watermelons" for dessert. But the harassed chef discovered this alcoholic tidbit was being served to the ministers by mistake. "Quick," he said to a waiter. "If they haven't eaten the watermelon, bring it back and we'll give it to the salesmen."

The waiter reported that it was too late—the ministers were eating the prized dessert.

"Well," demanded the excited chef, "What did they say? How did they like it?"

"Don't know how they liked it," the waiter said, "but they're all putting the seeds in their pockets."

She made a right hand turn from a left hand lane and promptly hit another auto. The driver got out and demanded angrily:

"Lady, why didn't you signal?"

"Because," she snapped, "I always turn here, stupid!"

She was bitter, vengeful, and very, very angry. So she wrapped the engagement ring carefully in wadding, tucked it in the box, and addressed it to her former fiancé.

Right next to the address she pasted a label upon which was inscribed in large red letters, "Glass—Handle with Care."

To compose a sonata today,
Don't proceed in the old-fashioned way:

With your toes on the keys,

Bang the floor with your knees:

"Oh, how modern!" the critics will say.

Motion Picture Guide

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Reviewed This Issue

Mask of the Avenger
On Moonlight Bay
Previously Reviewed
Along the Great Divide
Blazing Bullets
Canyon Raiders
Emperor's Nightingale
Excuse My Dust
Fast on the Draw
Fighting Coast Guard
Francis Goes to the Races
Frogmen, The
Go for Broke
Great Caruso, The
Great Manhunt, The (formerly
State Secret)
Gun Play
Heart of the Rockies
Her First Romance
Hills of Ireland, The
In Old Amarillo
I Was a Communist for the FBI
Kon-Tiki
Last Outpost, The
Louisa
Man from Sonora
Miss Pilgrim's Progress (British)
Molly (formerly Goldbergs, The)
Pistol Harvest
Right Cross
Rocketship X-M
Santa Fe
Savage Drums
Sealed Cargo
Silver Canyon
Smugglers' Gold
Snake River Desperados
Snow Dog
Stars in My Crown
Stop That Cab
Sword of Monte Cristo, The
Texas Rangers, The
Thunder in God's Country
Treasure Island
Trouble Makers
Up Front
Wells Fargo Gunmaster
When I Grow Up (British)
Whirlwind
White Tower

UNOBJECTIONABLE FOR ADULTS

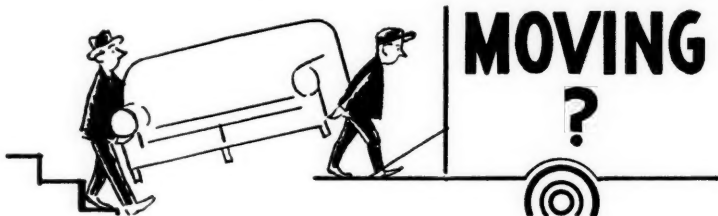
Reviewed This Issue

Decision Before Dawn
Interrupted Journey
Law and the Lady, The
Rich, Young and Beautiful
Thunder on the Hill

Previously Reviewed

Abbott & Costello Meet the In-
visible Man
Ace in the Hole
Air Cadet
Angelo (Italian)
Appointment with Danger
As Young As You Feel
Atrocities at Fort Santiago
Border Outlaws
Brave Bulls, The
Browning Version, The (British)
Bullfighter and the Lady, The
Cavalry Scout
Comin' Round the Mountain
Cuban Fireball
Cyrano de Bergerac
Daltons' Women
Dear Brat
Fabiola (English version)
Father's Little Dividend
Father's Wild Game
Fat Man, The
Fingerprints Don't Lie
First Legion, The
Five
Flame of Stamboul
Fort Worth
Four in a Jeep
Fourteen Hours
Goodbye, My Fancy
Guilt Is My Shadow
Half Angel
Happiest Days of Your Life
(British)
Hard, Fast and Beautiful
Harvey
Home Town Story, The (for-
merly Headline Story)
Hollywood Story, The
I Can Get It for You Wholesale
Into the Blue (British)
I Was An American Spy
Jim Thorpe—All American
Jungle Headhunters
Katie Did It
Kentucky Jubilee
Killer That Stalked New York
(formerly Frightened City)
Kind Lady

Korea Patrol
Lieutenant Craig — Missing (Ti
Ritrovero) (Italian)
Lightning Strikes Twice
Little Big Horn
Long Dark Hall, The (British)
Lorna Doone
Lucky Nick Cain
Lullaby of Broadway
Mark of the Renegade
Mask of the Dragon
Medium, The
Million Dollar Pursuit
Missing Women
Mr. Imperium
My True Story
New Mexico
Night Into Morning
Odette (British)
Oh! Susanna
Oliver Twist (British)
Only the Valiant
Orpheus (French)
Pancho Villa Returns
Passage West
Peking Express
Piccadilly Incident (British)
Pool of London
Prince Who Was a Thief, The
Queen for a Day
Rapture
Redhead and the Cowboy, The
Rhythm Inn
Royal Wedding
Sampson and Delilah
Second Woman, The (formerly
Ellen)
Seven Days to Noon (British)
Showboat
Sin of Esther Waters, The
(British)
Small Voice, The (British)
Soldiers Three
So Long at the Fair
Song of Dolores (Spanish)
Storm Warning
Sugarfoot
Take Care of My Little Girl
Tales of Hoffmann (British)
That's My Boy
Thing, The
Three Steps North
Trial Without Jury
Walls of Malapaga (Italian-
French)
Warpath
When the Redskins Rode
Wooden Horse
You're in the Navy Now (for-
merly U.S.S. Teakettle)



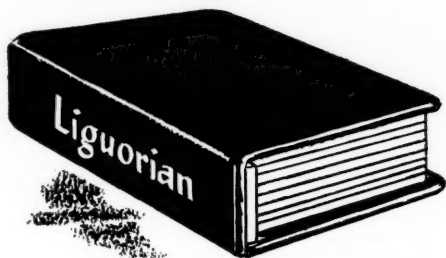
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